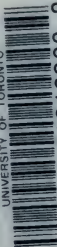


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HEBREW GRAMMAR.

THE
HEBREW GRAMMAR,

WITH

Principal Rules;

COMPILED FROM SOME OF THE MOST CONSIDERABLE
HEBREW GRAMMARS;

AND PARTICULARLY

Adapted to Bythner's Lyra Prophetica:

ALSO,

COMPLETE PARADIGMS OF THE VERBS,

AND

Tables of the Nouns.

WITH A PREFACE AND ADDITIONS, BY T. YEATES.

SIXTH EDITION,

CAREFULLY REVISED AND CORRECTED.



LONDON:

PRINTED AND PUBLISHED BY J. F. DOVE,
ST. JOHN'S SQUARE.

1828.



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4563
S8
1828

Joseph Stimson

A

GRAMMAR

OF

THE HEBREW LANGUAGE.

BY

MOSES STUART

Associate Professor of Sacred Literature in the Theological Institution
at Andover.

THIRD EDITION.

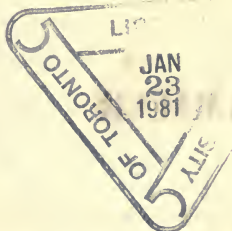
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1828.

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Be it remembered, that on the ninth day of September, A. D. 1828, in the fifty third year of the Independence of the United States of America, Moses Stuart, of the said district, has deposited in this office the title of a book, the right whereof he claims as Author, in the words following, *to wit* :—" A Grammar of the Hebrew Language. By Moses Stuart, Associate Professor of Sacred Literature in the Theological Institution at Andover."—In conformity with the Act of the Congress of the United States, entitled, " An Act for the encouragement of Learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned ;" and also to an Act entitled, " An act supplementary to an Act, entitled, An Act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned ; and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

JOHN W. DAVIS, } *Clerk of the District
of Massachusetts.*

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PREFACE.

THE present edition of my Hebrew Grammar has undergone alterations, both in respect to matter and manner, too numerous to be specified. The great features of the work remain, of course, substantially the same as before. But in the arrangement, and in the minute specifications, many variations from the preceding editions may be found.

Several teachers in the department of Hebrew, for whose opinion I cherish great respect, have frequently expressed a wish to have a Hebrew Grammar compressed within narrower bounds than the former editions of this work. In compliance with their wishes, and in accordance with my own views, I undertook the task of compressing the body of the work. In order to execute this, nearly the whole of it has been written entirely over; and some of it three, four, and a small part even seven and eight times over. It would be of no use to state the reasons for such a labour, any farther than to say, that want of due arrangement, or of explicitness, or of completeness in representation, whenever I discovered it, was deemed a sufficient reason for repeating my labour, until I became better satisfied. But after all, I have not accomplished all I could desire. The *ideal* of a more complete grammar seems to be before my mind; but years of labour would be necessary to accomplish a plan, such as I have mentally sketched out.

The Syntax has been changed, as to its arrangement; in particular, the first part of it has been arranged in a manner much more convenient, as well as appropriate. But *abridgment* of this part of the Grammar I found to be impossible, unless perspicuity and illustration should be so neglected, that it would be matter of just complaint and offence to the reader.

The urgent duties of my station, and the pressing call for a new edition of this Grammar, have not left me leisure enough to

accomplish all I could wish as to this compressed edition. A few additions and corrections I have inserted at the end of the book, choosing rather to expose my own lapses, than to keep back any thing which might be of service to the student. Some smaller faults in the work, which every intelligent reader will spontaneously correct, I have not deemed it of any importance to note. I can truly aver, that no time and pains which I could bestow have been spared, to make the printing as accurate as possible. The labour of correcting the press, has been nearly equal to that of preparing for it. Those who have printed Hebrew, and perhaps those only, will give credit to such a declaration.

In regard to the *Sections*, I have departed entirely from the preceding editions ; and this, in order to make the references to the Grammar less complex. Of course, I was obliged to give up the plan of regulating myself by the Sections in former editions. Especially did the transpositions which I have made, in regard to the order of subjects, render this necessary. I regret it, that references to the Grammar in some of the Hebrew helps already printed, should thus be rendered useless in respect to the present edition. But in the future editions of such works, this evil can be easily remedied.

For making so many changes in my work, I have no other apology, than that I felt under obligation to improve it. Those who choose to have a more imperfect grammar reprinted, in preference to changing for a new and better one, may not be satisfied with this apology ; but I trust the number of such is not great.

In regard to the copiousness of the present grammar, it does not exceed the number of pages in the abridged edition of Gesenius' Hebrew Grammar, which has now gone through nine editions. That it contains much more than these abridged editions is true ; for these continually refer to the large *Thesaurus* by the same author. Experienced teachers, who have a thorough knowledge of the Hebrew, and who wish to communicate a radical knowledge of it to their pupils, will never employ a *skeleton* grammar. The testimony of such scholars as J. D. Michaelis, Vater, Gesenius, Hoffmann, and many others, against this practice, is sufficient to render it very doubtful ; and the nature of the

case decides altogether against it. Whoever uses a skeleton grammar merely, must either remain ignorant of more than one half of the grammatical phenomena of a language, or he must consume his time in filling up, by means of his teacher or of other Grammars, the skeleton which he uses. How much loss of time, and how much perplexity and discouragement, this would occasion, it is not difficult to foresee.

To avoid the evil, however, of obliging the learner to occupy himself too much, and for too long a time, with the dry details of grammar, before he comes to know any thing particular of the use of them, I have marked a great part of the passages in the present Grammar with *brackets*, which should be *omitted* as matters of study, during the *first* time that the contents are passed over. These I have continued only as far as the declensions of nouns; for I would advise the student, when he gets thus far, to begin the practice of reading and parsing in the Chrestomathy. Nor should I deem it best, on the *first* going over, to make him commit any thing more of the Paradigms, than the first one of the regular verb. Let all the rest be learned in the way of *practice*, gradually, and not by burdening the mind at once with abstract paradigms and all the minutiae of the language. I would refer teacher and learner to my Hebrew Chrestomathy, where, in the introductory remarks to the notes on Part I. and Part II., will be found a full explanation in regard to the method of learning, which I should think it adviseable for the student to pursue.

To avoid all loss of time in searching for Paradigms, I have thrown them into a body at the end of the work; which will greatly facilitate the labour of the student. The index at the close of the volume, I have made more full than before, in order to render easy the finding of any thing which the work contains.

In regard to the Hebrew vowels and their changes, (the great stumbling block of teachers and learners), I have done my best to render the subject *intelligible*. To make it *less complex* is not practicable, unless the nature of the vowels themselves be changed. If the grammarian follows the nature of the language itself which he labours to explain, and builds on *facts*, he is not answerable for it, that there is complexness in his work. But

after all, it is true, that the English vowel-system is far more anomalous and difficult of acquisition, than the Hebrew. That I have made a new division of the vowels in respect to *quantity*, will not be matter of offence to those, who can find the grounds of it in the language itself, and who deem this to be higher authority than the customary modes of grammarians. Less complex the whole division could not be made, without neglecting to distinguish things that differ.

I have omitted, in the present edition, the Historical Sketch of the Hebrew Language, which is prefixed to the former editions, and also the Praxis at the end. I have done this for two reasons : first, in order to reduce the book itself to a more compressed form, to accomplish which, the omission of all matter not strictly appropriate was necessary ; and secondly, because the Hebrew Chrestomathy (selection of easy Lessons), which is to be published without delay, will contain not only all that is valuable in the Praxis, but much more of a similar nature, and more complete in its kind ; and I hope, at some future day not far distant, to publish a history of the Hebrew language, in a form more enlarged, and better adapted to the present state of oriental knowledge, and to the wants of students, than that contained in the former editions of this Grammar.

The labour which I have bestowed on the present edition, (which is more than the first edition cost me), may at least be regarded as furnishing some evidence, that my desire is strong to improve the work as much as lies in my power. Every work of this nature is of course merely progressive, even when the most strenuous efforts and the best intentions are directed toward it. That teachers and learners may find some progress, toward a more improved mode of representing the grammatical phenomena of the Hebrew language, and more convenience for use, in this edition, is sincerely hoped for by

THE AUTHOR.

PART I.

ORTHOGRAPHY AND ORTHOEPEY.

NO. I. ANCIENT HEBREW ALPHABET.

Form	Represented by	Sounded as	Names in Hebrew.	Represented by	Names sounded as	Signification of names.
א	א	'	אַלֶּפֶּה	Nālěph	Aw'-lěf	ox.
ב	bh, b	v, b	בֵּית	Běth	Baith	house.
ג	gh, g	g	גִּמְלָה	Gīměl	Geé-měl	camel.
ד	dh, d	{ th in that, d	דַּלֶּת	Dālěth	Daw'-lěth	door.
ה	h	h	הֵא	Hē	Hay	hollow.
ו	v	v	וָו	Vāv	Vawv	hook.
ז	z	z	זַיִן	Zayin	Zâ-yin	armour.
ח	hh	hh	חֵית	Hhěth	Hhaith	travelling-scrip.
ט	t	t	טֵט	Tět	Tait	serpent.
י	y	y	יֹדֶה	Yōdh	Yoadh	hand.
כ	kh, k	kh, k	כָּף	Kăph	Kăf	hollow hand.
ל	l	l	לָמֶדֶה	Lāmědh	Law'-medh	ox-goad.
מ	m	m	מֵם	Mēm	Maim	water.
נ	n	n	נּוּן	Nūn	Noon	fish.
ס	s	s	סָמֶכֶה	Sāměkh	Saw'-měkh	prop.
ע	ע	"	עַיִן	ayin	A-yin	eye.
פ	ph, p	f, p	פֶּא	Pē	Pay	mouth.
צ	ts	ts	צַדִּי	Tsādhē	Tsaw-dhéy	screech-locust.
ק	q	q	קוֹף	Qōph	Qoaf	ear.
ר	r	r	רֵשׁ	Rěsh	Raish	head.
ש	s, sh	s, sh	שִׁין	Shin	Sheen	tooth.
ת	th, t	th, t	תָּו	Tāv	Tawv	cross.

II. LATER HEB. ALPHABET. III. ORIENTAL ALPHABETS.

Forms.	Rep. by	Sounded as	Names.	Arabic alphabet.	Syriac alphabet.	Hebrew coin-letter.	Samar. alphab.	Heb.
א	א	'	Nālěph	ا	ܐ	פ	𐤀	א
ב	bh	v	Běth	ב	ܒ	צ	𐤁	ב
ג	b	b				ץ	𐤂	ג
ד	gh	g	Gīměl	ג	ܓ	כ	𐤃	ד
ה	g	g				ח	𐤄	ה
ו	dh	{th in that. d	Dālěth	ד	ܕ	ט	𐤅	ו
ז	d	d				י	𐤆	ז
ח	h	h	Hē	ה	ܚ	ק	𐤇	ח
ט	v	v	Vāv	ו	ܝ	ר	𐤈	ט
י	z	z	Zayin	ז	ܝ	ש	𐤉	י
כ	hh	hh	Hhěth	כ	ܚ	ת	𐤊	כ
ל	t	t	Tět	ל	ܠ	מ	𐤋	ל
מ	y	y	Yōdh	י	ܝ	נ	𐤌	מ
נ	kh	kh, 'h	Kăph	כ	ܚ	ס	𐤍	נ
ס	k	k				ע	𐤎	ס
ע	l	l	Lāmědh	ל	ܠ	פ	𐤏	ע
פ	m	m	Mēm	מ	ܡ	צ	𐤐	פ
צ	n	n	Nūn	נ	ܢ	ק	𐤑	צ
ק	s	s	Sāměkh			ר	𐤒	ק
ר	"	"	ẖayin	ר	ܚ	ש	𐤓	ר
ש	ph	ph, f	Pē	פ	ܦ	ת	𐤔	ש
ת	p	p				י	𐤕	ת
י	ts	ts	Tsādhē	י	ܝ	כ	𐤖	י
כ	q	q	Qōph	ק	ܩ	ל	𐤗	כ
ל	r	r	Rěsh	ר	ܚ	מ	𐤘	ל
מ	s	s	Sin	ש	ܫ	נ	𐤙	מ
נ	sh	sh	Shin	ש	ܫ	ס	𐤚	נ
ס	th	th	Tāv	ת	ܬ	ע	𐤛	ס
ע	t	t				פ	𐤜	ע

NO. IV. TABLE OF THE VOWELS.

I. Class; *A* sound, corresponding vowel-letter, *Aleph*.

Names.	Form.	Sound.	Rep. by
קָמֶץ Qāmēts	מָ מַ מֵ	= <i>a</i> in <i>all</i>	ā
פָּתַח Pättāhh <i>long</i>	מֶ	= <i>a</i> in <i>father</i>	â
..... Pättāhh <i>med.</i>	מֵ	= <i>a</i> in <i>faring</i>	a
..... Pättāhh <i>short</i>	מִ	= <i>a</i> in <i>man</i>	ă
סֶגוֹל Sēghōl <i>long</i>	מִי מֶה מֵ	= <i>a</i> in <i>hate</i>	ê
..... Sēghōl <i>medial</i>	מֵ	= <i>a</i> in <i>hated</i>	e
..... Sēghōl <i>short</i>	מִ	= <i>a</i> in <i>climate</i>	ě

II. Class; *E* and *I* sound, corresponding vowel-letter, *Yodh*.

צִירִי Tsērī	מִי מֶה מֵ	= <i>ey</i> in <i>they</i>	ē
..... Sēghōl <i>long</i>	מִי מֶה מֵ	= <i>ey</i> in <i>purvey</i>	ê
..... Sēghōl <i>medial</i>	מֵ	= <i>ey</i> in <i>surveyor</i>	e
..... Sēghōl <i>short</i>	מִ	= <i>e</i> in <i>men</i>	ě
חִירֶק Hhīrēq <i>long</i>	מִי מֶה מֵ	= <i>i</i> in <i>machine</i>	ī
..... Hhīrēq <i>med.</i>	מֵ	= <i>i</i> in <i>chivalry</i>	i
..... Hhīrēq <i>short</i>	מִ	= <i>i</i> in <i>pin</i>	ĩ

III. Class; *O* and *U* sound, corresponding vowel-letter, *Vav*.

הוֹלֶם Hhōlēm	מִי מֶה מֵ	= <i>o</i> in <i>go</i>	ō
קָמֶץ חֹטֵף Qāmēts Hhātēph <i>medial</i>	מֵ	= <i>o</i> in <i>holiness</i>	o
..... <i>short</i>	מִ	= <i>o</i> in <i>not</i>	ō
שׁוּרֶק Shūrēq	מִי מֶה מֵ	= <i>oo</i> in <i>moon</i>	ū
קִבּוּץ Qībbūts <i>vicarious</i>	מֵ	= <i>oo</i> in <i>moon</i>	ū
..... Qībbūts <i>med.</i>	מִ	= <i>ue</i> in <i>rue</i>	u
..... Qībbūts <i>short</i>	מִ	= <i>u</i> in <i>full</i>	ũ

IV. [Half-vowels,] *Sheva*, simple and composite.

שְׁוָה Shevā (simple)	מֶ	= <i>e</i> in <i>begin</i>	ε
חֹטֵף פָּתַח Hhātēph Pättāhh	מֵ	= <i>a</i> in <i>litany</i>	â
חֹטֵף סֶגוֹל Hhātēph Sēghōl	מִ	= <i>e</i> in <i>begin</i>	ē
חֹטֵף קָמֶץ Hhātēph Qāmēts	מֵ	= <i>o</i> in <i>ivory</i>	ō

Remarks on the Alphabet.

§ 1. *The ancient number of letters was only 22; which is clear from the alphabetic Psalms, viz. Ps. 25. 34. 37. 111. 112. 119. 145; also from alphabetic compositions in Prov. 31: 10 seq. Lam. i—iv. But in Ps. 25. 34. 145. one letter is omitted; in Ps. 37. ז is repeated, and ו omitted. All the other Shemitish alphabets, (and the ancient Greek one also), had originally the same number of letters.*

Note. The present square form of the Hebrew letters, is not the most ancient one; as is evident from inscriptions on Hebrew coins, stamped in the time of the Maccabees, which have characters such as are designated in alphabet No. III. The present square letter is evidently derived from the Aramaean forms of letters, and probably originated some time after the birth of Christ. This Kopp has recently shewn, in a satisfactory manner, in his *Bilder und Schriften der Vorzeit*, II. pp. 95 seq., particularly pp. 156 seq.

§ 2. *The usual arrangement of the letters is fully settled by the same alphabetic compositions, in the Hebrew Scriptures. Most of the arrangement seems to have been originally accidental; yet not all. For example, the Liquids, ל, מ, נ, are ranged together. Za-yin (ז) shield, and Hhêth (ח) probably travelling-scrip, are associated. So Yôdh (י) hand, and Kâph (כ) hollow-hand; Mêm (מ) water, and Nûn (נ) fish; also, Za-yin (ז) eye, Pê (פ) mouth, Qôph (ק) ear, Rêsh (ר) head, and Shîn (ש) tooth. In Lam. i—iv., ע stands ranged after פ; which shews that the arrangement was not uniform in all cases, at the time when this book was written.*

§ 3. *The age of the names of the letters, seems to mount higher than that of the Hebrew, or of any of the present Shemitish languages. Some of the forms of these names are like the Aramaean, e. g. גַּיִם, רִישׁ, פִּיִּת; 'two seem to be of appropriate Hebrew stamp, viz. שֵׁן, זֶן; but אֶתָּה, אֶתָּה, אֶתָּה, אֶתָּה, אֶתָּה, with ון, and שֵׁן (instead of שֵׁן), are manifestly exotics, derived from a kindred language which is now no more, but which, (as the more simple forms of the words shew), was probably older than the time of Moses.*

§ 4. *The significance of the names is, in most cases, (not all), sufficiently plain. The names are borrowed from natural objects; but the resemblance of the letters to them, is not to be traced in many of the present Hebrew letters, which differ much from the form of the corresponding ancient ones. The alphabet, No. I. col. 7, shews the most probable original significations. See an admirable exhibition of the very ancient forms of Shemitish letters, in Kopp's *Bilder und Schriften der Vorzeit*, II. 157.*

§ 5. *The pronunciation of the names of the letters is given in No. I. col. 6, as exactly as the English alphabet will permit. The vowels in col. 5 of the same, are sounded as directed in the table of the vowels, No. IV.*

§ 6. *The later Hebrew alphabet*, as it now appears in all our pointed Hebrew books, consists of *twenty nine* letters, as given in No. II. Six of these, (as the alphabet shews), have two sounds each, but retain only the ancient single name; one, (ש *Sin*, pronounced *Seen*), is furnished with a point over its *left* tooth, (*Shin* has one over the *right* tooth, ש), and also with a different name, in order to distinguish it. The modern Arabians have twenty eight letters, six of which are distinguished merely by a diacritical point; as is the case in the later Hebrew alphabet. Comp. the Arabic alphabet, in No. III.

§ 7. *The final forms* of five of the letters, appear in the short left hand column of them, in the alphabet No. II. They are doubtless subsequent to the original forms; but when they were introduced is not known. When manuscripts were written continuously, (as they originally were), i. e. without separating the words, these final letters aided very much in making the proper divisions. Why more of them were not invented for this purpose, it is difficult to say. The practice of employing the *final forms* at the end of words, is universal, so far as they go. Conceit or mistake has excepted only some two or three cases; e. g. מָן (for מֶן) Job 38: 1. בָּרַךְ (for בְּרַךְ), Is. 9: 6. Neh. 2: 13.

§ 8. *The sounds of the letters* are given, according to the usage of the most enlightened Hebrew scholars of the present time. There is a difference of opinion among the learned, about some of the niceties of sound, in regard to several of them. But in respect to a language which has been dead for 2000 years, such questions can never be determined with satisfactory certainty. I add a few remarks on particular letters, which are of the more difficult class.

Aleph (א), all agree, was of a very light sound. It easily coalesced with, or conformed to, other proximate sounds. I have chosen the *Spiritus lenis* of the Greeks to represent it. *Practically*, we do not sound it at all; at least, not perceptibly. In *theory*, it is a real consonant; and the Hebrews doubtless sounded it, so as to make it perceptible, in most cases.

Beth (ב), *bh*=*v*. So the modern Greeks found their *β*.

Gimel (ג), *gh*, is given by *g*, in the alphabets. But the real sound is quite uncertain. The Arabians sound the same letter (ج) like our *j*; just as in English, we sound *g* soft before *e* and *i*. I follow the general usage, and sound it *g* hard.

Daleth (ד), *dh*=*th* in *that*; a sound which much perplexes Europeans of the continent; but which is altogether easy and familiar to the English, and to the modern Greeks, who so sound their *δ*.

He (ה) is a feeble *h*. Vav (ו) is a feeble *v*. The Arab sounds it like our *w*; which is more probably like the Hebrew usage. I conform to general European usage.

Hheth (ח), *hh*, i. e. a strong aspirate. Yet not always so in *practice*, among the Hebrews; for at the *end* of words, it appears to have been very much softened. E. g. the Seventy represent חַרָּה, by *Θάρορα*; and חַיָּה, by *Σαλά*. But they translate חַיָּה, by *Χάμ*; and חַיָּה, by *Παχήλ*. The Arabians have two gradations of sound for this letter.

Tet (ט), is a hard, guttural kind of *t*, for which we have no due representative, in English. The corresponding Greek letter, is *θ*.

Kaph (כ), *kh*, a difficult sound. The Greeks have it in their *χ*. The usual practice sounds it like '*h*', i. e. makes a kind of guttural of it. *Kh* can be distinctly sounded by special effort; but what is gained by this, is not worth the trouble necessary to gain it. Common usage sounds קָפָה, as *be-hāw*. I would conform to this, as it is so much easier than to sound *kh* fully.

Samekh (ס), is sounded as the Greek *σ*, of which it is the undoubted prototype. It does not differ perceptibly from the letter ש, *Sin*; and the Hebrews have, in their orthography, written many words indifferently with either the one or the other, as פָּרַס and פָּרַש, to *divide*, etc.

The sound of Ayin (ע), is represented by ("), the double *Spiritus asper* of the Greeks, for want of a better representative. Grammarians have represented it by *g*, *gh*, *hgh*, sounded gutturally; also by *hh*, *hhh*, and by the nasal *gn*, *ng*, *ngn*. The Arabians have two sounds for it; the deeper one is scarcely attainable by any European. The ancient Hebrews appear to have had two also; e. g. the Sept. render עֵמֶלָה *Γόμορρα*, עֵזָה *Γάζα*; but עֵלָה *Ἠλί*, עֵמֶלָה *Ἀμαλή*. That it sometimes had comparatively a feeble sound, is evident from its admitting of coalescence or contraction, as עֵזָה for עֵזָה; also from its commutation with *n*; see in Hebrew Lexicon. Europeans generally neglect to sound it. Jerome calls it a *vowel*; see above, in *Ἀμαλή*, the ground of this. The vowel accompanying it, should have a strong impetus or effect of the voice in pronouncing it.

Tsadhe (צ), *ts* hard. Qoph (ק), a deep guttural *K*, pronounced with impetus. Resh (ר), the rolling *r* of the French, or the Greek *ρ*. Tav (ת), *t* soft.

§ 9. *Dilated letters* are a mere expedient to make out the adjustment of a line; for the Hebrews do not separate words at the end of lines. The usual ones are א, ה, ל, מ, נ, י, i. e. א, ה, ל, מ, נ.

[§ 10. *Unusual letters* are, (1.) *Litterae majusculae*; as וָוּה, Ps. 80: 16. (2.) *Minusculae*; as וָוּה, Gen. 2: 4. (3.) *Suspensae*; as וָוּה, Ps. 80: 14. (4.) *Inversae*; as וָוּה, Numb. 10: 35. The Rabbins find mysteries in these; the considerate critic will only find mistakes in copying.]

§ 11. *Similar letters.* These are numerous, in the Hebrew alphabet. The student should carefully note them, at the outset. They are as follows;

1. Beth	ב	כ	Kaph	8. Zayin	ז	ן	Nun
2. Gimel	ג	נ	Nun	9. Hheth	ה	ה	He
3. Daleth	ד	ך	Kaph	10. Hheth	ה	ת	Tav
4. Daleth	ד	ר	Resh	11. Mem	מ	ט	Tet
5. Vav	ו	י	Yodh	12. Mem	ם	ס	Samekh
6. Vav	ו	ן	Nun	13. Tsadhe	צ	ץ	Ayin
7. Zayin	ז	ו	Vav				

Explanations.

(1.) ב is distinguished from כ, by the right angle which its perpendicular side makes with the strokes at the top and bottom of the letter; כ is *round* at its corners instead of being angular. In some printed copies, כ is distinguished from ב only by the roundness of its corner at the bottom. (2.) ג is distinguished from נ, by having the stroke at the bottom united to the perpendicular only by a small point; in נ, the bottom stroke is united without any variation of its magnitude. (3.) ך *final* descends below the line; ד does not. (4.) ד is distinguished from ר, by having a right angle at the top, at which part ר is round or obtuse. (5.) ו descends to the bottom of the line; י does not. (6.) ן *final* falls below the line; ו does not. (7.) The top of ז is continued a little to the right of the perpendicular, while that of ו is not; the upright line of ז is small at the top, where it inclines to the right, while it is gibbous below; which is not the case with ו. (8.) ז descends only to the line; ן *final* falls below it. (9.) ה has no space between its left side and the top; ה exhibits a small chasm. (10.) ה has a small dotted circle at the bottom of the perpendicular stroke on the left hand; ה has not this mark. (11.) מ is open at the top; נ at the bottom. (12.) ס is almost round; ם *final* is a square or parallelogram. (13.) צ is angular on the right side of it, and the bottom is parallel with the line; ץ turns to the left only. Final ץ, in its falling stroke, either turns a little to the right, or descends perpendicularly.

N. B. The learner will find it altogether the easiest method of making himself familiar with the distinctions between the Hebrew letters, and with the respective sounds of the letters, (as also of the vowels,) to practise writing them down, calling each aloud by its name, and uttering the sound of it as often as he writes it. Let this practice be persisted in, until all the vowels and consonants can be recognized with facility and pronounced readily; their distinctions definitely described and drawn with the pen at pleasure; and their names familiarly recalled. In this way the student learns to *write* Hebrew letters and vowels, (which he should by all means do); and he fixes the names, forms, and sounds of all the written signs indelibly upon his memory.

[§ 12. *Classification of the letters.* This has been usually made, agreeably to the *organs* principally employed in pronouncing them, as follows; viz.

(a) Gutturals	א ה ח ע	technically called	אֶהְיֶה
(b) Labials	ב ו מ פ		בִּוּמָה
(c) Dentals	ז ס צ ר ש (ש)		זִסְצָרֶשׁ
(d) Linguals	ד ט ל נ ת		דִּטְלָנָת
(e) Palatals	ג י כ ק		גִּיכָק

Of these, the most important classes are the *Gutturals* and the *Labials*. But א is oftentimes not a Guttural; and ר is not unfrequently treated like one.]

§ 13. A much more important division than this, for *practical* purposes, is one which selects only those letters that are the subjects of some peculiarity. This is as follows; viz.

(a) *Aspirates*; viz. ב, ג, ד, כ, פ, ת, technically called *Begādh-kephāth*, בִּגְדִּי כִפְתִּי.

They are named *Aspirates*, because, when there is no point (Daghes) in them, they are aspirated, i. e. associated with an *h*-sound; see alphabet No. II.

When they are destitute of this point or Daghes, these letters are called, by the older grammarians, *molles*, and *raphatae*; with it, *duræ* and *dagessatae*.

(b) *Quiescents*; viz. א, ה, ו, י, technically named אֶהְיֶי, אֶהְיֶי. The reason of this is, that the sound of these letters being in itself somewhat feeble, it often coalesces with the vowel sound which precedes; so that these letters are said to *quiesce*, i. e. to lose their separate, consonant sound, by falling into the preceding vowel.

(c) *Gutturals*; viz. א, ה, ח, ע, or אֶהְיֶה, אֶהְיֶה, as stated above.

Resh is sometimes to be added; and *Aleph* sometimes excepted, as stated in § 12.

(d) *Liquids*; viz. ל, מ, נ, ר, of which ר is to be regarded only as a kind of half-liquid. Technically, these may be called, לִמְנָר, לִמְנָר.

The student should impress these classes, particularly the *three first*, deeply on his memory.

VOWELS.

§ 14. Originally, the Hebrew alphabet consisted only of consonants. Some learned men have maintained the contrary, and averred that א, ו, י, were originally designed to be *vowels*. But the fact, that these letters constitute essential parts of the *triliteral* roots in Hebrew, and that they are susceptible of forming syllables by union with every sort of vowel sound, proves, beyond all reasonable doubt, that they are essentially *consonants*.

§ 15. But as the sound of א, ו, י, was feeble, and often, in *practice*, was made coalescent with the vowel which preceded them, it was natural, that in process of time they should come to be considered, in many cases, as representatives of the vowels with which they were customarily made to coalesce. Hence, in later Hebrew writings, we find א, ו, י, not unfrequently used in the room of vowels; more rarely in the early writings. But the still later Chaldeo-Rabbinic Hebrew employs these three letters very often, merely for the purposes of designating vowels. For these reasons, these three letters are called, by recent grammarians, *vowel-letters*, when they are spoken of in reference to the usage now in question. The older grammarians called them, with like reference, *Matres lectionis*, i. e. authors or guides of [right] reading. In reference to another ground of classification, these same letters, (together with ה), are called *Ehevi* (אֵהֶוִי) or *Quiescents*, § 13. b.

[The most ancient Hebrew MSS. consisted of only the letters in the alphabet No. I., but in a very different shape from the present one; see § 1. Note. When the diacritical signs, which distinguish the later alphabet and increase the number of letters, together with all the vowel-points and accents, were first introduced, no historical documents satisfactorily shew. But it is now generally agreed, that the introduction was a *gradual* one; and that, however early some few particular things in the general system may have been commenced, yet the *whole* system of diacritical signs, vowel-points, and accents, was not completed, so as to exist in its present form, until several centuries after the birth of Christ; pretty certainly not until after the fifth century. In regard to reading MSS. destitute of all this system of helps, there is no serious difficulty; at least none to any one who well understands the language. The same thing is habitually done, at the present day, by the Arabians, the Persians, and the Syrians, in their respective tongues; and in Hebrew, by the Jewish Rabbies, and all the learned in the Shemitish languages.]

§ 16. From what has just been said, the student will see why, in the Table No. IV. א, ו, and י, are represented as *vowel-letters* corresponding to their respective classes of vowels. It is because these letters were occasionally employed, (א more rarely), to designate more or less of the vowel-sounds, which are there associated with them.

§ 17. In the same Table, in column 2d, the letters א ה ו ט ז נ י, are used merely to exhibit to the learner the manner in which the

Hebrew vowels are written, in respect to the alphabetic letters with which they are associated, i. e. whether *above*, *below*, or *in* them.

§ 18. The student must divest himself, at the outset, of the habit of giving *English* sounds, to the English representatives of the Hebrew vowels, and be very careful always to sound these representatives as directed in the table.

§ 19. The ground of classification in the Table No. IV. is, that the vowels in these respective classes not only have a natural relation to each other, in respect to sound, but for the most part *are often commuted for each other*. Seldom does commutation take place, without the limits of the respective classes.

Quality and Quantity of the Vowels.

[§ 20. The division in respect to *quantity*, among the older grammarians, was as follows; viz. LONG, Qamets, Tseri, Hhireq magnum, Hholem, Shureq; SHORT, Pattahh, Seghol, Hhireq parvum, Qamets Hhateph, and Qibbuts. But all of these so called *short* vowels, are in fact often *long*, with the exception of *Qamets Hhateph*. Hence the student is greatly perplexed and misled, by such a division. A much better one is that proposed by the ancient Jewish grammarians, and lately adopted by the leading Hebrew grammarians in Germany; the basis of which is exhibited in Table IV. In like manner, the Arabic has only three classes of vowels.

Ewald, in his recent Hebrew grammar (1827), has attempted to reduce the vowels to *two* classes, with much ingenuity, but not satisfactorily.]

§ 21. The vowels may be distributed into different classes, both in respect to *quality* and *quantity*.

§ 22. *In regard to quality*, they may be considered as *pure* or *impure*.

The *quality* of vowels, in regard to the kind of sound which they represent, and the relations of those sounds to each other, is represented in the Table No. IV. The quality of *purity* or *impurity*, remains to be considered here.

§ 23. A *pure* vowel is one, with which no consonant sound coalesces.

§ 24. An *impure* vowel is one, with which a consonant sound coalesces.

E. g. in דָּבָר *dā-bhār*, both vowels are pure; the first (דָּ), because no consonant follows; the second (בָּ), because, although a consonant follows, it preserves its distinct sound, and does not coalesce with the vowel. On the contrary, in בָּא *bā*, the א has no distinct sound, because it coalesces with the Qamets; and in בָּרָהּ (so written instead

of ךַּרְר, § 111. § 112), the Qamets contains a coalescent Resh, which is suppressed in the writing, by omitting a Daghesth in the ךַּ; in both which cases, Qamets is *impure*. And thus of all the other vowels, which admit a consonant to coalesce with them.

§ 25. *In regard to quantity*, vowels, considered merely in reference to their *appearance*, might be divided into *long* and *short*, but in reference to their *actual* quantity, (which is altogether the more important consideration), the general division of them is into *long*, *short*, and *medial*.

This latter classification, (to which our principal regard will be had), cannot be made by inspection, or according to the *appearance* merely of the vowels; for, as will be seen in the sequel, the appearance of some of them is often doubtful, or determines nothing in regard to quantity.

§ 26. The long vowels, (long in respect to real quantity), may be divided into those *long by nature*, i. e. always long; and those *long by position*, i. e. long only when made so by being placed in a particular position. These may be named, (in regard to their appearance only), *doubtful*.

§ 27. *Long by nature*, i. e. always long, are Qamets, Tseri, long Hhireq, Hholem, Shureq.

§ 28. *Doubtful*, i. e. long only in certain positions, (more commonly *short* elsewhere), are Pattahh, Seghol, and Qibbuts. In this respect, these vowels correspond with the doubtful Greek vowels, α, ι, υ.

§ 29. The vowels long by nature, are, by their respective qualities, divided into three classes, viz. (1.) Pure. (2.) Protracted impure. (3.) Daghesth'd impure.

§ 30. *The pure long vowels* are Qamets, Tseri, and Hholem.

These are pure only when they have no consonant coalescing with them, i. e. do not contain either a Quiescent or a Daghesth'd letter, § 58. § 23; e. g. דָּבָר *dā-bhār*, שֵׁן *shēn*, שֶׁנָּה *shē-nā*, קָדָשׁ *qō-dhēsh*, יִקְטֹל *yīq-tōl*. Long Hhireq and Shureq are always *impure*.

§ 31. *The protracted impure vowels* comprise all the vowels long by nature, whenever they are followed by a quiescent letter, expressed or implied, which coalesces with them, § 53.

E. g. Qamets, as in בָּא *bā*; Tseri, as in בֵּין *bēn*, גֵּלָה *gēlē*; Hhireq long, as in נִיר *nīr*; Hholem, as in לֹ *lō*, קֹל *qōl*; and Shureq, as in קֻם *qūm*. In all such cases, the Quiescent makes an addition to the *quantity* of the vowel, (which before was long); and therefore it may justly be denominated a *protracted vowel*, § 55.

Note 1. *Appearance merely* will not determine whether a vowel is *protracted*, or simply *long*; inasmuch as the quiescent letter, which protracts it, is often omitted in the writing; e. g. קָם *qām* (impure) stands for קָאם *qām*, נִר *nīr* for נִיר, קֹל *qōl* for קֹל, etc. see § 63. In a multitude of cases, the student can distinguish vowels of this kind, only when he comes to obtain a knowledge of etymology, and of the analogies of the Hebrew language.

Note 2. *Vice versa*, the Quiescents are sometimes inserted after vowels long by nature, without rendering them impure, i. e. without protracting them; in which case, they are merely a kind of *fulcrum* for the vowel, e. g. יֵלְמוּד *yīl-mōdh* with Hholem pure, i. q. יֵלְמוּד; סֹבְהֵב *sō-bhēbh* with Tseri pure, i. q. סֹבְב. See § 64, and comp. §§ 14—16. which exhibit the grounds of introducing such anomalies.

Note 3. There are a few cases, also, in which Shureq appears to be *short*, i. e. to be the same as Qibbutz in regard to quantity; viz. when it stands before a Daghesht'd letter, e. g. חֻקָּה *hhūq-qā*, זֻנָּה *zūn-nā*, מַעֲזִיז *mā-ūz-zī*, etc. In Chaldee, Syriac and Arabic, this is very common. But there are so few cases of this nature in Hebrew, that it seems probable, they result from transcribers' having used a vowel-letter as the sign of a vowel; see §§ 14—16.

Note 4. Similar cases of Hhireq with Yodh, are also affirmed by most grammarians to exist. But the examples evidently do not justify this conclusion, as they only amount to different modes of orthography and pronunciation, in respect to the same word; e. g. זִקְלָה *zīq-lāgh* and זִקְלָה *zī-qēlāgh*, קִמּוֹשׁ *qīm-mōsh* and קִמּוֹשׁ *qī-mōsh*, פִּלְלֶהֶשׁ *pīl-le-ghēsh* and פִּלְלֶהֶשׁ *pī-le-gēsh*, מֹרִיגִים *mō-rīg-gūn* and מֹרִיגִים *mo-rī-ghīm*; see § 64, respecting Yodh *fulcrum*.

§ 32. *The Daghesht'd impure long vowels* are those that are made from short ones, and contain a coalescing consonant, which, in case it did not coalesce, would be expressed by a Daghesht forte.

E. g. בָּרֶךְ *bā-rēkh*, so written instead of בָּרֶךְ *bār-rēkh*; נָהַל *nē-hāl* instead of נָהַל *nīh-hāl*; נִחַם *nī-hhām*, instead of נִחַם *nīhh-hhām*; בָּרֶךְ *bō-rākh*, instead of בָּרֶךְ *būr-rākh*. No instance of Shureq occurs. Comp. § 58. § 111. § 112.

Note. This class of vowels plainly differs from the *protracted* ones,

§ 31; inasmuch as they are not formed by the coalescence of a consonant with a *long* vowel; but are formed from *short* vowels, and made long by the coalescence of the Daghesht'd consonant, which is omitted. They seem, therefore, to be shorter than the *protracted* vowels; but they are evidently impure, according to § 24. The importance of distinguishing them, will be seen in the sequel.

§ 33. *The vowels long by position* (§ 28), retain the same form as when short; and therefore, in respect to *appearance*, may be rightly named *doubtful* vowels.

It is only from a knowledge of etymology, and of the analogy of forms, that the student can be enabled, (for the most part), to determine when these vowels are long.

Of these three vowels, Pattahh and Qibbuts (not vicarious), are made long only by the coalescence of an implied Daghesht'd letter; as בַּהֵל *bā-hēl*, for בָּהֵל *bāh-hēl*; רִחֵץ *rū-hhāts*, for רָחֵץ *rūhh-hhāts*. For cases like אֶתְּרַח, אֶתְּרַח, where Pattahh and Qibbuts apparently have a quiescent א, see § 118 with the notes, and also the Lexicon. Seghol may be made long, either by a Quiescent, as אֶי, אֶי, אֶי, *gē, tsē, mē*; or by the coalescence of a Daghesht'd letter, as הֶהָרִים *hē-hā-rīm*, פֶּה־חָא, אֶה־חָא, where the Gutturals ה, פ, א exclude the Daghesht forte which belongs to them. See § 58. § 111. § 112. § 54.

§ 34. *The proper short vowels* are Pattahh, Seghol, short Hhireq, Qamets Hhateph, and Qibbuts (not vicarious), when they are pure, and stand in a mixed syllable.*

E. g. דַּל *dāl*, בֶּן *bēn*, מִקְנֵה *mīq-nē*, חֲכָמָה *hhōkh-mā*, מִקְטָר *mīq-tār*.

Note. Two of these cases may be rendered dubious by appearances; e. g. נֶר appears short, but is in fact i. q. נֵר. So in קָטַל, Qibbuts appears short, but is i. q. קָטַל, Qibbuts being *vicarious*. Here, as in the dubious cases above, a knowledge of etymology and of analogy is necessary, in order to judge.

§ 35. Pattahh, Seghol, Hhireq, and Qamets Hhateph are *medial*, as to quantity, when they are *pure*, and stand in a simple syllable.†

Medial I choose to call the quantity of these vowels, in such cases; and the Masorites have sanctioned the *thing*, if not the *name*. These vowels, under such circumstances, are not long; for a pause accent prolongs them (§ 144), e. g. בַּיִת *ba-yīth*, בָּיִת *bā-yīth*; מֶלֶךְ *me-lēkh*,

* A mixed syllable is one which ends in a vocal consonant.

† A simple syllable is one which ends in a vowel sound.

נֶלֶךְ *nā-lēkh*, etc. Nor are they strictly *short*; for in general they are accented, (either with the tonic accent, or with a Metheg, both of which imply stress or delay of the voice, § 85), throughout the Hebrew Scriptures. Indeed the natural mode of pronunciation, nay, the necessary one, is a delay of the voice upon these vowels thus situated. E. g. נָאֵר *nā-ār*, נָחֵלָה *na-hh^alā*; מֶלֶךְ *me-lēkh*, נֶחֱפָאֵךְ *ne-h^ephāk^h*; וַיִּגְּלֵה *vāg-yi-ghèl*, וַתִּגְּלֵה *vāt-ti-ghèl* (prolonged וַתִּגְּלֵה *vāt-tē-ghèl*), וְהָלֹךְ *o-h^elō*.

Note. Here also appearances may be dubious. E. g. נָחַם, with a long impure Daghesh'd vowel; and נִיגַל, with a Hhireq pure and medial. So נִיגַל, with impure long Pattahh; but נִיגַל, with a pure medial one. If the student can discover whether the vowel is *pure* or not, he of course can determine the quantity. Experience only will enable him to do this; nor is it usually at all difficult, after a moderate progress in the language.

§ 36. A *pure long vowel* may stand in a simple syllable; or in a mixed one, but only when it is accented; e. g. דָּבָר *dā-bhār*, שֶׁנָּה *shē-nā*, שֶׁן, *shēn*, קֹדֶשׁ *qō-dhēsh*, יִקְטֹל *yiq-tōl*.

§ 37. The same is the case with *impure protracted vowels*; e. g. בָּא *bā*, קָאֵם *qām*; גֶּלֶה *gelē*, בֵּן *bēn*; לִי *lī*, נִיר *nīr*; לוֹ *lō*, קֹל *qōl*; קֻמֵּי *qū-mū*, קֻמֵּי *qūm*.

§ 38. *Impure Daghesh'd long vowels* can stand only in a simple syllable; e. g. בָּרֶךְ *bā-rēkh*, נֶחַל *nē-hāl*, נִחַם *nī-hhām*, בֹּרֶךְ *bō-rāk^h*, in all which cases, the first syllable contains an impure Daghesh'd long vowel; see § 32.

§ 39. *The proper short vowels* stand only in a mixed syllable; see § 34.

§ 40. *The four medial vowels* stand only in a simple syllable; see § 35.

§ 41. *Qibbutz vicarious* is nothing more than a mere expedient for representing Shureq, when the Vav falls out.

It may be in a simple, or in a mixed syllable; e. g. קֻמֵּי *qū-mū*, i. q. קֻמֵּי; קֻטֵּל *qū-tūl*, i. q. קֻטֵּל. In a mixed syllable, it appears like Qibbutz short, and only a knowledge of the nature of Hebrew forms can determine the quantity.

SHEVA.

§ 42. The Hebrews never amalgamated two or more consonant-sounds together, (as we do in *plan*, *stripe*, *shrink*, etc.), except at the end of a word; and even then very rarely, and never to the extent of more than two letters. In a multitude of cases, they even supplied a furtive vowel in the final syllable of words, to shun the amalgamation of two consonants; e. g. for סֵפֶר *sēphr*, they wrote and read סֵפֶרֶ *sē-phēr*. Still, they admit, in a few cases, such forms as קָטַלְתָּ *qā-tālt*.

§ 43. When two consonants *begin* a syllable, they are not combined in one sound, but a very short half-vowel is supplied, after the first letter, in order to smooth the transition to the second letter. This is called Sheva, שְׁוָה.

Note. Instead of saying, *brā*, *brē*, by one impetus of voice, (as we do), the Hebrews pronounced *b'rā*, *b'rē*, i. e. with a very short vowel sound between the two consonants.

§ 44. All Shevas mark either the beginning or the end of syllables, i. e. whenever they occur, they are division marks of syllables.

§ 45. All syllables *beginning* with *two* consonants, have a Sheva (either simple or composite) under the first of them. All syllables, *ending* with one or two vocal consonants, take a Sheva simple, either expressed or implied, under them.

§ 46. All Shevas at the *beginning* of syllables are *vocal*, i. e. sounded; all Shevas at the *end* are *silent*. Hence result the following rules; viz.

Sheva Vocal.

(a) All the *composite* Shevas; because they are always placed at the beginning of a syllable. (b) Simple Sheva, after a simple syllable; as לֶמֶדְהָ *lā-mēdhā*. (c) After another Sheva; as יִלְמְדוּ *yil-mēdhū*. (d) Under a letter at the beginning of a word; as לֵמֹד *lēmōdh*. (e) Under a letter with Daghesth forte; as לִמְדוּ *līm-mēdhū*. (f) Under a letter in which Daghesth forte is implied; as הִלְלֻ *hāl-lēlū* = הִלְלוּ, (or perhaps, *hā-lēlū*), not הָלְלוּ *hāl-lū*.

[Note. The common maxim of grammarians, in regard to the case *f* is, that "Sheva is vocal, when under a letter which is immediately repeated." This is evidently incorrect; e. g. הָרַרְרִי *hār-rē* (not *hār-rērē*), לִבְבִּי *libh-bhē* (not *lib-bēbhē*), and so הִלְלִי (plur. const. of

לֵלֶה) is *hhāl-lē*, (not *hhāl-lēlē*). On the contrary, לֵלֶה reads *hāl-lēlu*, because it belongs to a Daghesht'd form of the verb לֵלֶה, and the Daghesht is omitted merely from the frequent usage of rejecting it from a letter which has a Sheva simple under it; see § 73. Note 3. Some knowledge of Hebrew forms is necessary, in order to distinguish such cases.]

Sheva Silent.

- (g) After a short vowel, in a mixed syllable; as יָלֶמֶד *yāl-mōdh*.
 (h) After a long vowel, in a mixed tone syllable; as תִּלְמֹדְהָנָה *tīl-mōdh-nā*.
 (i) Two Shevas at the end of a word are both silent; as לֶמַדְתָּ *lā-mādht*.

§ 47. *The form of the Shevas* is exhibited fully by Table IV. No. IV. *The composite Shevas* are so called, because each is made by a union of Sheva with one of the short vowels; as is evident from inspection.

§ 48. *The quantity of the Shevas* is, at least in *theory*, the same; i. e. none of them are considered as a proper vowel.

E. g. פֶּקֶד *peqōdh*, זָהָב *z^ahābh*, אֵלֶּה *ā^elē*, חֵלֶּה *hh^elē*, are all considered as *monosyllabic*. What *practical* difference between these sounds existed among the Hebrews, cannot now be determined.

§ 49. *The composite Shevas* belong *appropriately* to the Gutturals, and are used under them instead of simple Sheva vocal, (not for simple Sheva silent.)

No definite rules can be given as to the kind of Sheva under the respective Gutturals; usage varying them, in different words having the same letters, and in different positions. In general, ה, ח, ע, at the beginning of words take (ֶ); but א, (ֶ).

§ 50. Gutturals (and other letters), which take a composite Sheva, always *begin* a syllable. A Guttural which *ends* a syllable, must, like the other consonants, take Sheva simple (ֶ), as there is no other *silent* Sheva. E. g. שָׁמַיִם *Shā-māy-ti*, יְהִי דָלִי *yēhh-dāl*, יְהִי גֶלֶם *yēh-gé*, יֶשֶׁן סוֹרֵר *yēN-sōr*.

[§ 51. The composite Shevas (ֶ) and (ֶ) occur, not unfrequently, under most of the other consonants besides Gutturals; e. g. זָהָב *z^ahābh*, שָׁמַיִם *q^odā-shām*, etc. But (ֶ) is limited to Gutturals.

Note. No uniform rules can be given for the former cases. The *general* principle seems plainly to be, a *design* to mark the letter as having a *real vocal Sheva*, and consequently to advertise the reader,

that the preceding vowel is not to attach it to itself; e.g. וְיָחַב \bar{u} - z^a $\bar{h}\bar{a}bh$, not $\bar{u}z$ - $\bar{h}\bar{a}bh$; הַבְּרָכָה $h\bar{a}$ - bh^a $\bar{r}\bar{a}$ - $kh\bar{a}$, not $\bar{h}\bar{a}bh$ - $\bar{r}\bar{a}$ - $kh\bar{a}$; תִּמְלֹךְ $t\bar{i}$ - $m\bar{a}$ $\bar{l}\bar{o}kh$, not $t\bar{i}m$ - $\bar{l}\bar{o}kh$. There can scarcely be a doubt, that all such Shevas as these, are designed only to designate some peculiar niceties practised in *oral* enunciation. They cannot be considered as belonging to the *essential* forms of words; nor can they be reduced to rule.]

§ 52. It is a general principle, that all moveable consonants,* not immediately followed by a vowel, must have a Sheva of some kind, either express or implied.

At the end of words, however, Sheva is not *expressed*, but only *implied*; e.g. קָאָם $q\bar{a}m$, the same as קָם . The exceptions to this rule are, (1) In a final Kaph; as כָּמֶךְ . (2) When the final syllable ends with two consonants; as לַמַּדְחֵי $\bar{l}\bar{a}$ - $m\bar{a}dht$; but in case the penult consonant is a Guttural, it takes a *Pattah* *furtive*, § 233.

Note 1. The Quiescents, when they coalesce with the preceding vowel, have no Sheva. Whenever these letters have a Sheva, they are to be regarded as *moveable* consonants.

Note 2. When a word ends with two consonants, of which the first is a Quiescent, usage is various as to Sheva under the *final* letter; e.g. we find בָּאָתָה and בָּאָתָה .

General Remark. There can be but little doubt, that the *composite* Shevas were more distinctly sounded than the *simple* ones. Hence their application to the Gutturals, which peculiarly needed more vowel aid to enounce them than other consonants. Hence, too, their use in regard to other letters, for the sake of more distinct pronunciation; § 51. note. But all the niceties of living vernacular pronunciation are now lost, no more to be recalled. Present general usage, is all that is aimed at in this grammar.

Coalescence of Vowels and Quiescents.

To such a *coalescence*, the preceding explanations have rendered it necessary to advert. It must now be more fully explained.

§ 53. The sound of the quiescent letters, א, ה, ו, י, being feeble, (specially at the end of a syllable), they always coalesce with a vowel sound which precedes them, in case they have neither a vowel, nor a Sheva expressed or implied, of their own, and provided that such vowel-sound is *homogeneous*.†

* A moveable consonant is one which is sounded, and does not quiesce or coalesce.

† That vowel sound is called *homogeneous*, which is adapted to coalesce with the Quiescents respectively; that is called *heterogeneous*, which is not adapted to coalesce.

§ 54. The following table exhibits the coalescence of the respective Quiescents, with their *homogeneous* vowels.

Aleph (א) quiesces in Qamets (◌◌◌)	בַּא	bā.
– Tseri (◌◌◌◌)	רֶשֶׁשׁ	rēsh.
– Seghol (◌◌◌◌◌)	תִּמְצֵאנָה	tīm-tsê-nā.
– Hholem (◌◌◌◌◌◌)	יֹמֶר	yō-mēr.
Yodh (י) – Tseri (◌◌◌)	בֵּין	bēn.
– Seghol (◌◌◌◌)	גֵּי	gê.
– Hhireq (◌◌◌◌◌)	דִּין	dîn.
Vav (ו) – Hholem (◌◌◌◌◌◌)	קוֹל	qōl.
– Shureq (◌◌◌◌◌◌◌)	קוּם	qūm.
He (ה) – Qamets (◌◌◌)	גָּלָה	gā-lā.
– Tseri (◌◌◌◌)	גֵּלָה	gelē.
– Seghol (◌◌◌◌◌)	גֹּלָה	gō-lê.
– Hholem (◌◌◌◌◌◌)	גָּלָה	gā-lō.

In English, we have a multitude of cases similar to these; e. g. *low, show*, etc. with *w* quiescent; *say, day*, etc. with *y* quiescent. Almost every letter in our alphabet is, in some situations, quiescent before or after some other letter.

Note 1. There are some other cases, besides those presented in the Table, of which Quiescence has been affirmed by most grammarians; e. g. רִשְׁוֹן *rî-shōn*, לִקְרָא *lîq-rāth*, פִּזְרָה *pî-rā*, § 63. But א is *otiant* here, not quiescent; see § 118, with the Notes.

Note 2. Although the Hholem is written over the ו, as in יוֹ; and the Shureq is written in it, as וּ; yet, in both cases, the vowels usually belong to the *preceding* consonant; e. g. in קוֹל, to the ק; in קוּם, to the ק. Cases like צוֹן *ā-vōn* occur; but they are easily distinguished, because the letter preceding the ו has then a vowel of its own, independently of that connected with the ו.

§ 55. The sound of the Quiescents, in case of *coalescence*, is not lost, but united with the preceding vowel; so that it makes long vowels more protracted, and short ones it renders long, § 31.

§ 56. The *Ehevi* (יִוְהָא) retain their proper consonant power, i. e. do not quiesce, (1) Always at the beginning of a syllable; as אֶמֶר *ā-*

mār, מֶר *hēm*, יָד *yā-lādh*, וֶד *ve-lēdh*. (2) Always when they end a syllable, in case they have a simple Sheva under them, either expressed or implied; e. g. סֹר *yē-sōr*, נֶח־פֶּח *nēh-pākh*, שֹׁלֵב־לֵב *shā-lāv-lī*, חַי *hhāy*, קָאֵב *qāv*. In the last cases, the Sheva is *implied*, i. e. יָ = יֶ, and קָ = קֶ, see § 52. (3) Usually, when preceded by a *heterogeneous* vowel; e. g. תָּאֵב *tāv*, קָאֵב *qāv*, שֹׁלֵב־לֵב *shā-lēv*, זֵיב *zīv*, חַי *hhāy*, יָה־גֵּי *yēh-gē*, גֹּי *gōy*, גֹּלֵי *gā-lūy*, קָאֵב־יָם *qāv-yēm*, קָאֵב־וָאֵם *qāv-vām*, etc. In all cases of this kind, it is easy to judge whether the *Ehevi* quiesce, or are moveable, by the nature of the preceding vowel. See further on the Quiescents, § 115 seq.

Note 1. In the *middle* of a word, the *Ehevi* are *always* marked with a Sheva (:), in case they are moveable; at the *end* of a word, as Sheva is not written (§ 52), one must judge from the nature of the vowel which precedes, whether the *Ehevi* are quiescent or not.

Note 2. All the *Ehevi*, in the *middle of words*, not unfrequently resist coalescence, i. e. remain moveable; (יָ always, & sometimes, even when the vowel is adapted to coalescence). At the *end of words*, they resist it only in case the preceding vowel is heterogeneous. Compare however, § 119. *b*. § 120. *b*. § 121. *b*.

Otium of the Ehevi.

§ 57. There are some cases, in which the *Ehevi* are neither moveable consonants, nor coalescent with their preceding vowels. They are then said to be *otiant*, (*in otio*, *otiantur*.)

This happens in the following cases, viz. (a) When preceded by silent Sheva; as חֶת־יָ *hhēt*, אֶת־יָ *āt*. (b) Preceded by a Quiescent; as תָּה־בְּה־תָּה *hē-bhē-thā*, with & *otiant*. (c) Followed by Daghesth forte; as מַז־זֶה *māz-zē* = מִזֶּה. (d) Yodh, preceded by (,) and followed by יָ with a Sheva implied, is *otiant*; as דֶּבְחָ־רָאֵב *debhā-rāv*, where Sheva is implied under the final יָ, § 52.

Note. In such cases the *otiant* letter is mostly retained, (it is sometimes omitted), out of regard to orthography, and to indicate the etymology of the word. So in a multitude of cases, in English, we have *otiant* vowels; as in *honour*, *hear*, *moan*, etc.

Coalescence of Vowels with Daghesth'd letters omitted.

§ 58. The Gutturals and Resh scarcely ever admit Daghesth, i. e. reduplication, § 71. § 111. In cases where by analogy they ought to be doubled, but are not, the letter omitted by excluding the Daghesth, coalesces with the preceding vowel and lengthens it, § 32.

E. g. חָאָרֶץ *hā-nā-rêts*, instead of חָאָרֶץ *hān-nā-rêts*; יָאֵמֶר *yē-nā-mēr*, instead of יָאֵמֶר *yīn-nā-mēr*; בְּהֵל *bā-hēl*, with Pattabh long and impure (§ 33), instead of בְּהֵל *bāh-hēl*; בִּהֵל *bī-hēl* with Hhireq long and impure (§ 32), instead of בִּהֵל *bīh-hēl*; אֶחָדִים *ā-hhīm* with Pattabh long and impure (§ 33), instead of אֶחָדִים *āhh-hhīm*; נָחַם *nā-hhām* with Hhireq long and impure (§ 32), instead of נָחַם *nāhh-hhām*; בָּעֵר *bā-ēer* (§ 32), instead of בָּעֵר *bāy-ēr*; מֵעֵם *mē-ēm*, instead of מֵעֵם *mīy-ēm*; בֵּרֶךְ *bē-rēkh*, instead of בֵּרֶךְ *būr-rēkh*, בָּרֶךְ *bā-rēkh*, instead of בָּרֶךְ *bār-rēkh*, etc. Comp. § 111. § 112.

Note. In regard to this usage, it is plain, that an excluded Dagghesh'd letter lengthens the quantity of the preceding vowel; for in some cases this is expressed by using a vowel long by nature, instead of a short one, as בָּרֶךְ for בִּרֶךְ . When in other cases, the *form* of the short vowel remains, the *quantity* of it is changed, § 33.

§ 59. Some other letters occasionally omit Dagghesh, with a similar effect, for the most part, on the preceding vowel.

E. g. יָהִי *vā-yehī*, instead of יָהִי *vāy-yehī*. But it is doubtful how such cases as יָקָחוּ (for יָקָחוּ) were read; i. e. whether they were pronounced *yī-qēhhu* or *yīq-hhu*. The probability is, that there was a variety of pronunciation; for some of them are marked with a Metheg (§ 85), as יָהִי (for יָהִי); some with composite Sheva, as לָקָחוּ *lū-q'hhā* (for לָקָחוּ); both of which shew that the first syllable is to be read as a simple one, *vā-yehī*, *lū-q'hhā*; and so of others like them. But some words have neither of these marks, e. g. יָקָחוּ (for יָקָחוּ); and in such cases, they are probably to be read, as יָקָחוּ *yīq-hhū*, etc. The omission of Dagghesh, in all such instances, seems to have respect only to the *niceties* of pronunciation in regard to a few words, which the Punctators strove to express. It does not belong to the essential form of words.

Orthography of the Vowels.

§ 60. By inspecting the Table No. IV., it will be seen, that the two first classes of vowels are all written *under* the consonants; of the third class, Qibbuts also is written *under* them; but Hholem is written *over*, and Shureq *in* them. Qamets, however, is written in the bosom of a *final* Kaph; e. g. כֵּ *khā*.

§ 61. The proper place of a vowel is under the *middle*, or (as they are now printed) on the *right* side, of a consonant. Shureq is always written after the consonant to which it belongs, i. e. in the bosom of the following ך . Hholem is commonly written over the right top of the letter next following that to which it belongs, as טֹל *tōl*, קֹל *qōl*;

but sometimes necessity prevents this, e.g. in שָׁקֵץ, where the type will not admit such a disposition of the Hholem. Hholem following א, is commonly written over its left side, as אֶבֶל; unless followed by ו, as אֶבֶל־ו.

§ 62. The diacritical point over ש and שׁ, often coincides with Hholem; in which case it serves the double purpose, of marking the vowel and of distinguishing the letter. (1) ש, beginning a syllable, if followed by a consonant having a vowel of its own, reads, *sō*; e.g. שָׁנָה *sō-nē*. (2) שׁ, following a consonant that has no vowel, contains a Hholem for that consonant, and also marks *sh*; e.g. מֶשֶׁה *mō-shē*. On the other hand, (3) שׁ (with two points) beginning a syllable, is read *shō*; e.g. שֹׁמֵר *shō-mēr*. (4) שׁ (with two points) ending a syllable, is read, *ōs*; e.g. שִׁיר־פֹּס *yīr-pōs*.

§ 62. Vav (ו), with a Hholem over it and a vowel under it, is joined, as a moveable consonant, with the vowel under it; e.g. לֹו־שֶׁ, *lēhō-vā*, the Hholem belonging to the preceding letter.

§ 63. *Vowels in connexion with the Quiescents*, exhibit various modes of orthography which require explanation. As the Ehevi or Quiescents drop their distinct consonant sound, in case of coalescence (§53), and the words with vowel-points are sounded in the same manner, whether the Quiescents are omitted or inserted; so, in practice, they are often omitted.

Words in which the Quiescents are inserted, are said to be written *fully*; those in which they are omitted, to be written *defectively*. In both cases, the pronunciation and quantity of the vowels remain the same; as the following examples will shew.

Written fully.	Written defectively.	Read.
מֶלֶךְ־תִּי	מֶלֶךְ־תִּי	<i>mā-lē-thī.</i>
נִיר	נִיר	<i>nūr.</i>
קֹוֹל	קֹוֹל	<i>qōl.</i>
קָמוֹס	קָמוֹס	<i>qā-mūs.</i>

§ 64. There are some cases, in which Vav and Yodh (particularly the former) are inserted, when they are not proper Quiescents, and have no influence on the sound or nature of the vowel. In all these cases, they are mere *orthographic Fulcra*. E.g. יֶלְמוֹד, the same as יֶלְמוֹד *yīl-mōdh*; סִבִּיב, the same as סִבִּיב *sō-bhēbh*; חִיָּקֵי, the same as חִיָּקֵי *hhūq-qē*; comp. § 31. Notes 2. 3. In all probability, such forms have sprung from the practice of employing Vav and Yodh as vowel-letters, § 15. How to distinguish such cases, from those where ו and י

are employed as true Quiescents, etymology only can teach; and with a knowledge of this, it is very easy.

§ 65. No certain rule can be given for the insertion or omission of Quiescents, when there is a real coalescence. More generally, when two syllables are immediately connected, in both of which there is a Quiescent, the first syllable omits it; e. g. *צִדְקִים*, *צִדְקִים*. But instances of a contrary usage also exist; e. g. *קִלְוֹת* = *קִלְוֹת*; and sometimes both Quiescents are omitted, as *שָׁשִׁים* for *שָׁשִׁים*; so *נָר* for *נִיר*, etc. Even the same word is variously written; e. g. *הִקְמוּתִי*, *הִקְמוּתִי*, all pronounced *h^aqī-mō-thī*.

Orthography of Qamets Hhateph.

From the Table No. IV., it appears that Qamets Hhateph (short *o*) has the same form with Qamets, viz. (◌). It is important to point out how they may be distinguished.

I. Qamets Hhateph in a mixed syllable.

§ 66. (a) The figure (◌), followed by simple Sheva without any Metheg between, is short *o*, if in a syllable not accented.

E. g. *חֹכְמָה* *hhōkh-mā*, not *hhā-khemā*. But with a Metheg, it reads thus, *חֹכְמָה* *hhā-khemā*. With an accent, it reads as Qamets; e. g. *מֹדַע* *māv-tā*, *שֹׁשֶׁן* *shāṣ*, *לֹלֶךְ* *lāy-lā*.

Note. There are some few cases, where Metheg does not distinguish Qamets from short *o*; e. g. *דֹּרְבָנוֹת* *dōr-bhō-nōth*, not *dhā-rebhō-nōth*; so *קֹרְבָן* *qōr-bān*, not *qā-rebhān*; *שֹׁמְרָה* *shōm-rā*, not *shā-merā*. But in these, and the like cases, manuscripts and editions vary as to the Metheg; and etymology only can settle the true pronunciation.

(b) When followed by a letter with Daghesth forte, in a syllable not accented, (◌) is short *o*.

E. g. *בֹּתִים* *bōt-tīm*, *חֹנִי* *hhōn-nē-nī*. If the syllable is accented, it is read as long *a*; e. g. *יָמָה* *yām-mā*, *לָמָה* *lām-mā*, etc.

Note 1. An *euphonic* Daghesth (§ 75 seq.), at the *beginning* of a word, does not make short *o* of the (◌) belonging to the last syllable of the preceding word; it remains long *a* still; e. g. *שָׁכְנָת בֵּי*, read *shā-khān-tāb-bō*.

Note 2. A Metheg after (◌) does not *always* make it long *a*; e. g. *בֹּת־תֶּחֱמָה* *bōt-tē-khēm*, not *bā-tē-khēm*. See above under *a*, Note.

(c) The figure (◌), in a final mixed syllable unaccented, is short *o*.

E. g. unaccented, as *וַיָּקֹם* *vāy-yā-qōm*. With accent, as *הִקְמוּתִי* *hā-qā-dhām*, long *a*.

Remark. All the cases, *a*, *b*, *c*, are virtually one and the same; i. e. they are all cases of (◌◌) in a *mixed, unaccented* syllable; e. g. חֲבֵטָה *hhōkh-mā*, בִּתְתִים = בִּתְתִים *bōt-tīm*, וַיָּקָם = וַיָּקָם *vāy-yā-qōm*, all the same virtually, as in the rule *a* above.

II. Qamets Hhateph in a simple syllable.

§ 67. The figure (◌◌) is *o* medial in a simple syllable,
(*a*) When a short *o*, i. e. Qamets Hhateph, immediately follows.

E. g. חֲבֵטָה *po-ōl-khā*, חֲבֵטָה *go-tōbb-khā*. But here, (the reverse of § 66. *a*), a Metheg always stands after the first *o*, i. e. *o* medial.

Note. But there are cases here, where etymology only can distinguish; e. g. חֲבֵטָה *qā-tōn-nī*, (with Metheg according to § 86. *a*); not *go-tōn-nī*, for the root is חֲבֵטָה *qā-tōn*.

(*b*) When a very short *o*, i. e. the composite Sheva, Hhateph Qamets (◌◌◌), immediately follows.

E. g. חֲבֵטָה *po-ēlō*, חֲבֵטָה *bo-hhōrī*. Metheg always stands after the (◌◌◌) here also.

Note. Here, also, etymology alone can determine the reading, in some cases. E. g. חֲבֵטָה *hā-ānīy-yā*, because הָ is the article, (§ 162. § 152. *a*. 2); חֲבֵטָה *bā-ānīy-yā*, because בָּ has the article included in it, (§ 152. note); חֲבֵטָה *bo-ānīy-yā*, because בִּ is the simple preposition ב, § 139.

§ 68. The nouns שְׂרָשִׁים *sho-ra-shīm* (from שָׂרַשׁ), and קִדְשִׁים *qo-dhā-shīm* (from קִדַּשׁ), are altogether anomalous in their reading.

Patahh furtive.

§ 69. This is a short Patahh, employed for the sake of ease or euphony, when a word has either of the Gutturals, ה, ו, ע, at the end of its final syllable, preceded by a long vowel not of the *A* class.

E. g. חֲבֵטָה *gā-bhōh*, חֲבֵטָה *rūhh*, חֲבֵטָה *rēh*. In order to pronounce these, lay the stress of the voice on the proper vowel, and just touch the Patahh; somewhat as in the English words, *trial*, *vial*, etc. The furtive Patahh is sounded *before* the final consonant. As it is merely a *euphonic* help, and belongs not to the essential form of the word; so it falls away, as soon as the syllable in which it stands changes its position; e. g. חֲבֵטָה *rūhh*, plur. חֲבֵטָה *rū-hhōth*.

Note. Aleph never takes Patahh furtive.

DAGHESH.

§ 70. Dāghēsh is a point in the bosom of a letter, and serves two purposes; (1) To double a letter; (2) To remove its aspiration.

§ 71. When Dagghesh serves to double the letter in which it is written, it is called *Dagghesh forte*. When it only removes the aspiration, it is called *Dagghesh lene*.

Note. There is a third kind of Dagghesh, which doubles a letter, but is designed merely to regulate some peculiar mode of pronouncing certain words, and belongs not to the general analogy of the language. It is called *Dagghesh euphonic*.

I. Dagghesh forte.

§ 72. *Distinction of Dagghesh forte and Dagghesh lene.* The former is never written in the *final* letter of a word, unless followed by a vowel; nor in the *first* letter, (but Dagghesh euphonic usually appears here); and it is always *immediately preceded by a vowel-sound*. This last circumstance separates it entirely from Dagghesh lene; which is *preceded immediately by a silent Sheva*, or by a vowel in the preceding word, with a disjunctive accent on that word; see § 92 seq.

§ 73. *Orthography of Dagghesh forte.* When the same letter is to be repeated, and the first one takes a *silent Sheva*, it is the usual practice to designate it by the point Dagghesh forte; e. g. קָטַל = קָטַטַל *qūt-tēl*.

Note 1. Still there are many cases of a different orthography, which may be called *plenary*. E. g. יִטַּל *tsil-lō*, instead of יָטַל; יֵשְׁדֵּם *yeshōd-dēm*, etc.; particularly in derived forms of words, as קָטַטַל (not קָטַל) from יֵטַל, etc., in which cases Dagghesh forte is not used.

Note 2. But if the *first* of two letters must have a *Sheva vocal*, the sign Dagghesh is excluded; e. g. יֵטַל *ōl-tēm*, not יִטַּל *ōl-tēm*.

Note 3. Practice not unfrequently omits Dagghesh forte, when the *second* letter would have a *Sheva vocal*; e. g. יֵיק־חֲחֹ *yiq-hhū*, instead of יֵיק־חֲחֹ *yiq-qēhhū*. Particularly is Dagghesh omitted in such cases, if another letter of the same kind immediately follows; as יֵלֶל־לֹ, read *hā-lēlū*, not *hāl-lū*, because the word stands for יֵלֶל־לֹ; which can be known only by etymology. Comp. § 46. f. Note.

Note 4. Shureq is written in the same manner as Dagghesh forte, i. e. in the bosom of a ק; as קִ. It is, however, easily distinguished. When the preceding letter has no vowel, the point stands for Shureq; when it has one, it stands for Dagghesh forte; e. g. קִם is read *qūm*, but קִם is sounded *qiv-vām*.

§ 74. *Division of Daghesh forte.* It is, (a) *Compensative*; i. e. merely supplying a letter omitted in the writing.

E. g. נָחֲנִי nā-thān-nū for נִחְנִי, יֶגֶשׁ yig-gāsh for יִגֶּשׁ (§ 107. a), where ך is assimilated.

(b) *Characteristic*; i. e. distinguishing a particular form of a word.

E. g. קָטַל, the form of the conjugation *Piel*, in distinction from the form in *Kal*, viz. קָטַל.

Note. In אֵל āl, probably for אֵלֶיךָ; שֵׁטָיִם sheta-yīm, for שֵׁיטָיִם; and such cases as קָרָא kārāt, for קָרְרָא; the Daghesh in the final letter is *compensative*, although in a peculiar way.

II. Daghesh Euphonic.

So I would name all those kinds of Daghesh, which are merely occasional, and have respect only to *modes* of reading words, in particular places, in a way that is peculiar.

[§ 75. (a) *Daghesh conjunctive.* So the first species of euphonic Daghesh may be named. It is frequently inserted in the *initial* consonant of a word, when it is preceded by a vowel *unaccented*.

E. g. קָרִיתָ לִי qār-thāl-lā, יֶחֱסֶבְבוּ ye-hhesēb-bō, מָאֵזֶה māz-zē = מֵזֶה. The vowels (ִ), (ֶ) and (ֵ) are almost the only ones employed before *Daghesh conjunctive*. Sometimes examples are found, like קִמְטִי qū-mūts-tse-nū. This euphonic Daghesh is frequent, especially in the Psalms. It is rarely found after words with an accent on the ultimate; and where it is so, the reading is doubtful.

§ 76. (b) *Daghesh affectuosum*, is an euphonic Daghesh, sometimes inserted in the *penult* letter of a word, when the tone falls on the penult syllable of the same; e. g. חֲדָלְלִי hhā-dhēl-lū, instead of חֲדָלְלִי hhā-dhēlū; יֶחֱחַט־טִי yē-hhāt-tū, instead of יֶחֱחַט־טִי. It were better to call this *Daghesh accented*.

§ 77. (c) *Daghesh acuting.* This appears in some cases where a letter should by analogy have a *Sheva silent*; and it both doubles the letter, and makes *Sheva vocal*. E. g. אֶקֶרֶה ṅēk-kerē-hā, instead of אֶקְרֶה ṅēkh-rē-hā.]

Remark. In all cases of *euphonic Daghesh*, the manner of reading only is concerned; not the essential forms of words. The Daghesh of this kind is merely an attempt to preserve some niceties of enunciation.

Daghesh Lene.

§ 78. *Daghesh lene* belongs only to the Aspirates, (פִּגְדָּה, Beghādh kephāth), and is a sign that they are to be pronounced without any aspiration.

E. g. ב is *bh*, but ב = *b*; כ = *kh*, כ = *k*, etc. See alphabet No. II.

Note 1. *Daghesh forte* also appears in the Aspirates, as often as in other letters. But it is easily distinguished from *Daghesh lene*; for *Daghesh forte* is always preceded by a vowel belonging to the letter immediately before it; while such preceding letter has a silent Sheva under it, in case the *Daghesh* is *lene*; or if such preceding letter have a proper vowel, this vowel has a *disjunctive* accent upon it, § 92.

Note 2. *Daghesh forte* in an Aspirate, not only *doubles* it, but also (by usage in pronunciation) removes the aspiration; e. g. נָפִיז *Nāp-pī*, not *Nāph-pī*, although when written out in full, it would seem to be the latter, as נָפִיזִי.

§ 79. *General rules for the insertion of Daghesth lene.*

(1) In all Aspirates standing at the commencement of a chapter or verse.

E. g. Gen. 1. 1, בְּרֵאשִׁית, the Beth takes *Daghesh lene*; so at the beginning of a verse, Gen. 3: 5, כִּי *kī*, (not כִּי *khī*), etc.

(2) In other cases, after a *silent* Sheva, either express or implied.

E. g. in פִּקְדוֹת, Tav has a *Daghesh lene*, after a silent Sheva *expressed*; in עַל פְּנֵי, Pe has one after a Sheva *implied* under the ל, § 52.

(3) After a *disjunctive* accent, even when a pure vowel, or one with a quiescent letter, precedes, an Aspirate takes a *Daghesh lene*.

E. g. Ps. 1: 3, וְדָבָר בְּעֵץ, where the Kaph must be aspirated, were it not that the *disjunctive* accent, *Rebhi*, is on the preceding syllable דָּבָר. And so of all the other *Disjunctives*. See the accents, § 92 seq.

§ 80. On the contrary, the *Aspirates reject Daghesth lene*, when they stand next after a *vocal* Sheva, or after a *simple* syllable, whether this be in the same word, or at the end of a preceding one which has no *disjunctive* accent upon it.

E. g. Gen. 1: 2, וַיְהִי עֶרְבַּי וַיְהִי קָדֶם, where the Tav in וַיְהִי follows a *vocal* Sheva (י *yē*); and in תְּהִי תְּהִי תְּהִי (not *tō-hū*), the ת follows a vowel with a quiescent letter, but that vowel is associated with a *conjunctive* accent (, Merka), and therefore ת remains aspirated. So after a composite Sheva; e. g. עֲבֹדָה (not *ēbōdh*), because such Sheva is always *vocal*, § 46. a.

Note. In cases where a mere *Pattahh furtive* precedes an Aspirate,

it takes Daghesh lené ; e. g. לָקַחְתָּ *lā-qa^hht*, so written instead of לָקַחְתָּ, § 233. Note.

§ 81. *Exceptions.* Etymology and special usage have made many exceptions to these *general* rules.

[(1) An Aspirate, in the middle of a word, and *derived by inflection* from a word which excluded Daghesh lené, does not admit such a Daghesh.

E. g. רִידָה *řidh-phū* (not רִידָה) because the ground-form is רִידָה, where the Pe, being immediately preceded by a Hholem, cannot take a Daghesh lené, § 80. So מַלְכֵּי *māl-khē*, ground form מַלְכִּים, in which כ is preceded by a vowel; יַעֲזֹב *ya-āz-bhū*, ground form יַעֲזֹב, where ב, having a vowel before it, cannot receive Daghesh lené ; Infinitive mode בִּגְדוֹ *beghōdh*, and with suffix בִּגְדוֹ *bigh-dhō*, because, in the ground-form, ד has a vowel before it.

(2) Loose prefixes, (which in fact are separate words), do not change the state of aspiration in regard to the second letter of a word.

E. g. בָּתָּב, with the preposition בָּ prefixed, בִּתְּבָב *bikh-thābh* (not בִּתְּבָב); בָּפִיר, with בָּ, כִּיֶּחֱפִיר *kikh-phīr* (not כִּיֶּחֱפִיר); אֲבוּל, with אֲ, לִיגְבוּל *ligh-bhūl* (not לִיגְבוּל), etc.

Note 1. The Infinitive mode, with such a loose prefix, varies in its usage. E. g. from בָּדָד, Inf. בָּדָד, with prefix אֲ, אֲבָדָד *his-pōdh*; and such is the *common usage*. But we find also, אֲבָדָד, Inf. אֲבָדָד, with prefix אֲ, אֲבָדָד *bīn-phōl*; with אֲ, אֲבָדָד *kīn-phōl*; but with אֲ, אֲבָדָד *līn-pōl*.

Note 2. But when the prefix is *closely* united to, i. e. constitutes an essential part of, the word itself, then the general rule (§ 79. 2) is followed; e. g. יָסִידָד *yīs-pōdh* (not יָסִידָד), Fut. of Kal, from the root סָדָד *sā-phādh*; or, if you please, from the Infinitive form, סָדָד *se-phōdh*. So in Hiphil, הִשְׁפִּיל *hīs-pīl* (not הִשְׁפִּיל), from שָׁפַל. In all such cases, the prefix is an *essential formative* part of the word.

§ 82. *Particular exceptions to the general rules.*

I. Reject Daghesh lené.

(a) The suffix pronouns, כָּן, כֵּן, כֶּן. (b) Generally, an Aspirate preceding the final syllable וּת; as מַלְכֻתָּה, עֲבֻדָּתָה, יִלְדוּתָה, etc.; but not always, as תַּרְבוּתָה *tār-būth*. (c) The various forms of אָגַד; e. g. בִּגְדָד, בִּגְדָד, etc.

II. Admit it contrary to the general rules.

(d) Some words beginning with two Aspirates, viz. ככ, בפ, בב; e. g. Jer. 3: 25, נִשְׁעָבְדָה בְּשָׂפָתָהּ; Ex. 14: 17, וְאֶתְכֶנְדָה בְּפָרְעָה; Is. 10: 9, לֹא קִבְּרִי מִיֵּשׁ; but in all such cases, manuscripts and editions

differ; some extending the rule, so as to begin with Daghes lene, in most cases where a word commences with two Aspirates; others, scarcely observing such a rule at all; e. g. Michaelis' Hebrew Bible. (e) A few words which usage only has excepted from the general rule; e. g. עֲמָדִים from עֲמָדִים, רָשָׁעִים from רָשָׁעִים. (f) An apparent exception is an Aspirate after הָהָה, which takes Daghes lene. But the Hebrews read this word אֲדֹנָי, *ādō-nāy*, which ends with a consonant *y* having a silent Sheva.]

Remark. The detail of Daghes lene, as to *some few* words and forms, is not regulated by any established usage; the Masora, the Rabbins, manuscripts, and editions, differing in respect to some particulars. But as nothing important in Grammar depends on the insertion or omission of Daghes, in such cases, the student need not be perplexed, if he occasionally meet with instances not conformed to the general principles. Mistakes in printing and transcribing have occasioned some of these anomalies; and conceit has increased the number.

RAPHE.

§ 83. Rāphē (רָפֶה) means soft. It is a small parallel stroke, of the same form as Pattahh, put *over* Aspirates, to show that they retain their aspiration; e. g. כְּבֹדָה *khā-bhədā*; and so it is directly the opposite of Daghes lene.

The *printed* editions of the Hebrew Scriptures have long ceased to use this sign, (which indeed is quite superfluous), with the exception of a very few solitary cases; e. g. Judg. 16: 16, 28. Num. 32: 42, in Van der Hooght. In ancient manuscripts, it was very common; and it was sometimes employed, moreover, to shew that Daghes forte was omitted; sometimes, that Mappiq did not belong to ה; and sometimes, to note that א and ה, at the end of words, were quiescent.

MAPPIQ.

§ 84. Mäppiq (מַפִּיק) is a point in the bosom of a final ה, (which is almost always quiescent), denoting that it is moveable.

E. g. יָהּ *yāh*, (הָ would read *yā*); גָּבֹהַּ *gā-bhāh*, (גְּבֹהַּ would read *gā-bhā*).

Note. Mappiq is now used only in final ה; but in some Hebrew manuscripts, it is found in the other Quiescents, denoting that they are moveable.

METHEGH.

§ 85. Methëgh (מֶתֶּחַ) is a small perpendicular mark (ı), preceding the tone-syllable more or less, according to the various purposes for which it is employed, and denoting a secondary or half-accent, analogous to that on the first syllable of our English words un'dertáke, nòminátion, etc.

The word *Methegh*, (*fraenum, retinaculum*), denotes, when technically employed, a holding in or restraint of the voice, viz. in reading, *decora suspensio vocis*; which, of course, gives a kind of half tone or accent to the syllable. It does not, like the other accents, relate to the connexion of words with each other, but only to the manner of reading the syllable on which it is placed; and is therefore of comparatively little importance to us.

Note. The mark (ı), on the last or penult syllable of a verse, is always the accent Silluq (§ 93), not Methëgh.

[§ 86. Manuscripts and editions differ widely as to the frequency of using Methëgh; the Spanish manuscripts exhibiting it very sparingly, the German ones very frequently. The Codex Cassel. scarcely has it at all. In regard to many cases, the Jewish grammarians themselves are not agreed about the use of it. Consequently there is much discrepancy, among our best Hebrew bibles, respecting it.

§ 87. The cases in which grammarians and critical editors generally agree that Methëgh *ought to be* employed, and in which, for the most part, it usually is employed, are as follows, viz.

(a) *Uniformly employed*, before all the composite Shevas, when they are preceded by a vowel, (and technically called in this case, מְאָרִיךְ *ma-ʾarikh*); e.g. מְעַמְּדֵה, מְחַלֵּה, מְחַצֵּר, מְחַקֵּה, etc. (b) *Almost uniformly* the Methëgh is retained, in such cases, after the composite Sheva has fallen away by inflection, etc.; e.g. מְעַמְּדֵה, by inflection מְעַמְּדֵה, preserving the Methëgh, (or this case may be ranked with *e* below). (c) After a long vowel, next before the tone syllable, and followed by Sheva vocal; e.g. מְחַלֵּה, מְחַצֵּר, מְחַקֵּה, with Qibbuts vicarious. (d) The verbs מְחַלֵּה and מְחַצֵּר, when they take formative or other prefixes with a short vowel, employ Methëgh after such vowel; e.g. מְחַלֵּה, מְחַצֵּר. Imp. with ו, Gen. 12: 2, מְחַלֵּה, etc.; nearly without exception, in good editions. In principle, this may be classed with *h* below. (e) *Very generally*, on the second syllable before the tone, where it is a simple one; as מְחַלֵּה, מְחַצֵּר. (f) But if this be a mixed syllable, then on the *third* before the tone, provided it be simple; e.g. מְחַלֵּה, מְחַצֵּר. (g) After a short vowel made long by position (§ 33), before a letter which excludes a Daghesch

forte; as **הַחֲכָמִים**, **פְּחוּרִים**, **לְמַנְצֵהוּ**, **וְיִרְבֶּה**, **בְּחֻלּוֹת**, etc.; but this is sometimes neglected, as **וְהַחֲשֵׁךְ**; and commonly so, in regard to Hhireq, as Piel **נָחַל**, **נָחַל**, etc. without Methegh.

The qualifying terms, *almost uniformly*, *very generally*, will of course advertise the student, that he is not to expect *uniformity* in the cases ranged under them.

On the other hand, there is great diversity of opinion and practice about the following cases, in which Methegh is sometimes employed; viz.

(h) *Occasionally, but not uniformly*, after a short vowel in a mixed syllable, (not made by Daghes forte), especially after Pattahh and short Hhireq, Methegh is placed, sometimes on the first, and sometimes on the second syllable before the tone; e. g. on the first, as **פָּתַחְתָּ**, **עָרְבֹתָ**, **יָחַדְתָּ**, **לְזַרְעֶכָּם**, **סִבְבִּי**, **לְזַרְעֶכָּם** Is. 10: 34, **נִדְרֹה** Ps. 76: 12, **וַיִּזְבַּחְהוּ**, **וַיִּמְכְּרֵם**; with other short vowels, **וְהָיָה** (*d* above), **וְהָיָה**, **שְׁמֹרָה** *shōmrā*, **קֹרְבָן** *qōrbhān*, **דֹּרְבָן** *dōrbhan*, **עֲמֹדְכָה** *amōdhkha*, etc.; on the second, as **וַיִּתְפָּרְקוּ**, **וַיִּתְפָּרְקוּ**, etc. The cases with other vowels than Pattahh or short Hhireq, are rare. (i) On the first syllable of a polysyllabic word, when this syllable ends with a Daghes'd letter; e. g. **וַיִּשְׁחָטוּ**, **בְּמִיכָם**, etc.; especially when the first letter is Vav *conversive*, Mem prefix, or ה article.

(j) *Very seldom*, after a vocal Sheva under the first letter; as **וַיָּאָה**, **וַיָּאָה**, **וַיָּאָה**; more rarely still, even before Sheva initial, as **וַיָּאָה**, Est. 9: 7—9, ten times. In these cases it is called *Methegh initial*; the older Jewish grammarians named it **וַיָּאָה**, *mugitus*; a name afterwards extended to Methegh generally.

In respect to the use of Methegh before a Maqqeph;

(l) The general principle is the same as if the two words joined by the Maqqeph were one, (they being read as one); so that the above rules generally apply; e. g. **מִעַל-בִּי**, *e*; **יִרְאֶה-בִּי**, *h*; **כִּי-עָמְלוֹ**, *e*; **בְּתוֹךְ-הָאָרֶץ**, *e*, etc. But (*m*), in many cases, long monosyllables before Maqqeph take a Methegh, (often otherwise), although a tone syllable follows immediately; e. g. **בֵּית-אֵל**; and even when it does not, and the monosyllable is a mixed one; as **שׁוֹב-אֶדְם**, etc., contrary to *e*. Short vowels before Maqqeph commonly reject Methegh; as **עַר-בֵּית**, etc.

Such are the numerous and very indefinite, (not to say, contradictory), principles for the use of Methegh. No wonder, that no two editions or manuscripts agree in regard to it. Some of the very words employed here as examples, are differently marked in different editions.

Note. 1. The conjunction ו *and*, does not usually receive Methegh.

Note. 2. Several Metheghs may appear on the same word, if the

different rules for writing it should require them; e. g. מִן־הַיָּם, for the Methegh on יָם, see *e* above; for that on יָם, see *a*.

Note. 3. Instead of Metheg, the *conjunctive* accents, (especially Munahh, Qadma, and Merka, § 93), are frequently used, when a word has a *distinctive* accent upon it; e. g. וַיִּזְכֹּרְהוּ with Munahh under מ, instead of וַיִּזְכֹּרְהוּ with Methegh; and so in very many cases.]

MAQQEPH.

§ 88. Mäqqēph, (מַקְקֵף, somewhat like our hyphen), connects two words together, and makes them as one, in respect to interpunction and reading.

E. g. אֶת־הַשָּׁמַיִם, אֶת־הַיָּם. Usually, either the former or latter word, in cases of this nature, is *short*; as in the examples produced.

§ 89. The word before Maqqeph throws off its tonic accent; and a long vowel in its final syllable, is for the most part shortened, if pure.

E. g. עַל־הָאָרֶץ, where עַל has no accent, Gen. 1: 15. For the reason why the long vowels before Maqqeph (which removes the tone) are shortened, see § 36. § 129. *a*. But here, the punctators are not uniform, for we have לֵב־דָּוִד *lebh-Dāvidh*, (not לֵב־דָּוִד), and without Methegh too, in 1 Sam. 24: 6; but also לֵב־אִישׁ *lebh-Aish*, 2 K. 12: 5; and thus in other cases.

Note 1. Maqqeph sometimes appears between several words in succession, as אֶת־כָּל־אֲשֶׁר־לִי. Mostly, it is employed only between words closely connected in sense, e. g. between prepositions and their nouns, words in regimen, etc.; but its use is not confined to these, and is very arbitrary in many cases, about which manuscripts and editions, and also Jewish grammarians and critics, disagree. In some few cases it stands after a polysyllabic word; as וַיִּהְיֶה־נֶּחֱמֵד, Gen. 6: 9.

Note 2. Maqqeph might itself well be called a *conjunctive* accent, *sui generis*, as it in most cases plainly supplies the place of a usual Conjunctive. E. g. the famous Jewish critics, Ben Asher and Ben Naphthali, disagree, in a multitude of cases, whether a Maqqeph or a Conjunctive is to be put on certain words. It differs from other Conjunctives only in this, viz. that it usually causes the preceding long mutable vowel to be shortened. In like manner, Pesiq, inserted *between* words, is reckoned a *disjunctive* accent.

RULES FOR READING HEBREW.

§ 90. The principal difficulty is, to know where to begin and end a syllable. The following rules may aid the beginner.

1. Every syllable must begin with a moveable letter.

Note. Vav with Shureq (וּ) in the beginning of words is the only exception, and is sounded $\bar{u} = oo$ in English. In אֶמֶר $\bar{a}-m\bar{a}r$, עֶמֶד $\bar{a}-m\bar{a}dh$, etc. the א and ע are moveable, although we do not sound them, because we know not what sound to give them.

2. No syllable can have more than two moveable letters *before* its vowel; and none admits more than one *after* its vowel, except a final syllable, which may have two.

3. Every vowel stands in a *simple* syllable, when followed by a letter which has a vowel belonging to it.

4. Every *short* vowel makes a *mixed* syllable, and is followed by a simple Sheva expressed or implied, or by a Daghesht forte; e. g. בָּרֶזֶל $\bar{b}\bar{a}r-z\bar{e}l$, in which the first syllable has a Sheva expressed; the second, a Sheva implied. So לֵמֶד $\bar{l}\bar{i}m-m\bar{e}dh = לֵמֶדֶת$.

5. Every *long* vowel makes a *mixed* syllable, when followed by a simple Sheva expressed or implied, or by an implied Daghesht forte, *provided* such vowel be in a *tone-syllable*. E. g. קָאָם $\bar{q}\bar{a}m$; יִקְטֹלֶנָּה $\bar{y}\bar{i}q-t\bar{o}l-n\bar{a}$, where the Hholem is in a mixed tone-syllable; יָאָמָה $\bar{y}\bar{a}m-m\bar{a} = יָאָמָה$; אֶתְּ $\bar{a}t$, where Sheva is implied under the ת.

6. A *long* vowel, not in a tone-syllable, makes a *simple* syllable, though followed by a Sheva; e. g. קָאֶלֶה $\bar{q}\bar{a}-\bar{e}l\bar{a}$, בֹּגְדֵיהֶם $\bar{b}\bar{o}-g\bar{h}e\bar{d}h\bar{i}m$; but not always before a Maqqeph, as לֶבֶד־וִידָה $\bar{l}\bar{e}bh-D\bar{a}-v\bar{i}dh$.

7. Every vowel followed by a real Quiescent makes a *simple* syllable, provided the letter next after the Quiescent have a vowel belonging to it, or the quiescent stands at the end of a word. E. g. in רֶשִׁית $\bar{r}\bar{e}-sh\bar{i}th$, רֶשִׁית is a simple syllable, because the ש which comes next after it has a vowel of its own; in בָּרָא $\bar{b}\bar{a}-r\bar{a}$, בָּרָא is a final simple syllable.

8. Every vowel followed by a real quiescent makes a *mixed* syllable, if the next succeeding moveable letter is destitute of a vowel. E. g. in רֶשִׁית $\bar{r}\bar{e}-sh\bar{i}th$, שִׁית is a mixed syllable. But such syllables must always be tone-syllables; excepting the very few cases where quiescent ו is irregularly used in short syllables, § 31. Note 3.

9. Every medial vowel stands in a simple syllable, § 35.

10. Every composite Sheva, and every simple Sheva vocal, stands, of course, at the beginning of a syllable, § 46.

Reading of the Hebrew.

(1) Gen. 1: 1. בְּרֵאשִׁית *berē-shūth*, בְּ with Dagghesh lene, 79.*1; with a Sheva under it, 45, and with a Sheva *vocal*, 46. — רֵא *rē*, with a protracted vowel, 31, and an Aleph quiescent, 54 (א). — שִׁית *shūth*, with a Yodh quiescent in Hhireq, 54 (י); ה without any Sheva expressed, having one implied, 52; also without a Dagghesh lene, 80. — שִׁית is a mixed syllable, 90. 8.

(2) בָּרָא *bā-rā*, בָּ with Dagghesh lene, 79. 2.; בָּ in a simple syllable, 90. 3. — רָא *rā*, vowel protracted, 31, א quiescent, 54.

(3) אֱלֹהִים *ā-lō-hīm*, א with composite Sheva, 49, which is moveable, 46. *a*. — לֹ *lō*, simple syllable, 90. 3, the Hholem is attached to the Lamedh, and is not put over the ה, 61, because the fashion of the types will not allow it, 61. — הִים *hīm*, with Yodh Quiescent, 54, and Hhireq protracted, 31, and in a mixed syllable, 90. 8.

(4) אֵת *ēth*, 90. 5. הָשֵׁב *hāsh-shā-ma-yīm*; הָשֵׁ *hāsh*, the syllable taking in the *sh* which is made by the Dagghesh forte in the ש, 71 and 73, also 90. 4. שָׁ *shā*, 90. 3. — מָ *ma*, with Pattahh pure and medial, 35, also with accent on it, 100. *b*, and in a simple syllable, 90. 9. — יִם *yīm*, with short Hhireq, 141 and 100. *a*, mixed short syllable, 90. 4.

(5) וָעַתָּה *vēēth*, Vav moveable, 56. 1. וָעַתָּה as above in No. 4.

(6) רֵתְּ *hā-nā-rēts*, רֵ 90. 3; אֵ 90. 3, and with א moveable, 56. 1. — רֵתְּ *rēts*, with short Seghol, 34, and in a mixed syllable, 90. 4.

(7) VERSE 2. וָעַתָּה *vēhā-nā-rēts*, וָ *vē*, in No. 5.

(8) וָעַתָּה *hā-yē-thā*, וָ with Qamets long, 66. *a*. — יָ *yē*, Yodh moveable, 56. 1. תָּה *thā*, ה without Dagghesh lene, 80, and followed by ה quiescent, 54. (ה).

(9) וָעַתָּה *thō-hū*, ה without Dagghesh lene, 80. — וָ *hū*, with ה moveable, 56. 1, and with ו quiescent, 54. (ו).

(10) וָעַתָּה *vā-bhō-hū*, וָ *vā*, 56. 1, simple syllable, 90. 3. — בָּ *bhō*, ב without Dagghesh lene, 80, simple syllable, 90. 3.

(11) וָעַתָּה *vēhō-shēkh*, וָ *vē*, 56. 1. שָׁ *hō*, where the point over the right tooth of the Shin stands as well for the vowel Hholem as to mark *sh*, 62. 2; read as a simple syllable *hō*, 90. 3. — שָׁ *shēkh*, short Seghol and mixed syllable, see in No. 6; with a Sheva in the final Kaph, 52. 1.

(12) וָעַתָּה *āl*, 90. 4. פְּנֵי *pēnē*, Pe with Dagghesh lene, 79. 2; Sheva vocal, 46. *d*. — נֵי *nē*, 54. (י).

(13) וָעַתָּה *thēhōm*, ה without Dagghesh lene, 80. — הֹם *hōm*, 90. 8.

* Note. In this exemplification, the first number in any reference, stands for a section (§) in the Grammar; other references following, this stand for the subdivisions under that section.

(14) וְרַחֵם *verū^ahh*, וְ *ve* in No. 5. רַחֵם *rū^ahh*, with Pattahh forte, 69.

(15) אֶל־הִים *ā-lō-hīm*, No. 3. מִרְהֶפֶת *mērā-hhe-phēth*, רַ with Pattahh long, 33. — הֶ *hhe*, with Seghol medial, 35, and accented, § 100.

(16) עַל־פָּנָי *āl pēnē*, No. 12. הָמָּמַי *hām-mā-yīm*, the Daghesth forte in Mem attaches to the first syllable; *hām*, 90. 4. מָמַי *mā-yīm*, see in No. 4.

(17) VERSE 3. *Vāy-yō-mēr ā^elō-hīm yshī*, *Nōr*, with *ā* moveable, 56. 1, (although we do not sound it), *vā-yshī ā^enōr*, (in *vā*, the Pattahh has a Daghesth implied in it, and is to be regarded as long, 59).

(18) VERSE 4. נֶאֱרָר *vāy-yār*, with *ā* otiant at the end, 57. *a. ā^elō-hīm ēth hā-Nōr kī-tōbh*, *vāy-yābh-dēl ā^elō-hīm bēn hā-Nōr ū-bhēn (ū*, 90. 1. Note), *hā-hhō-shēkh (hā*, 59).

(19) VERSE 5. *Vāy-yiq-rā ā^elō-hīm lā-Nōr yōm*, *vēlā-hhō-shēkh (lā*, 59) *qā-rā lāy-lā (lāy*, 66. *a*), *vā-yehī (vā* in No. 17) *ve-rēbh vā-yehī bhō-qēr yōm ā^elō-hhādh (ā^e*, 58).

ACCENTS.

§ 92. The other small marks of various forms accompanying the Hebrew text, are *accents*.* They are divided into two great classes; viz. such as separate words, or parts of sentences, from each other, which are called **DISJUNCTIVES**; and such as serve to shew that words are to be closely connected, either in the reading, or in the sense, which are called **CONJUNCTIVES**.

[§ 93. The following table exhibits the forms, names, and classification of the accents. Some of them are used both in poetry and prose; and such have no mark prefixed. Some are peculiar to prose, and these have (†) prefixed. Others are peculiar to poetry; and these have (*) prefixed. *Poetry* means (according to the accentuators) only the books of Job, Psalms, and Proverbs, called technically מִשְׁנֵה מִשְׁנֵה, these being the three initials of the Hebrew names of these books.

I. DISJUNCTIVES.

(1.) Pause-Accents; or, Disjunctives of the first class.

1. (: —) *Silluq*, סִלּוּק, i. e. stop, pause. In connexion with the two large points that always follow it, it is named, סִלּוּק

* Usually called *tonic* accents, in order to distinguish them from *Methegh* which is called the *anaphonic* accent.

פְּסוּקָה פְּסוּקָה, *pause at the end of a verse*. Elsewhere, this same mark stands for *Methegh*, § 85. Note.

2. (—) *Athnakh*, אֶתְנַחַח, i. e. respiration.
 *3. (—) *Merka Mahpakh*, מֶרְקָא מַחְפָּקָא, a composite accent, see Nos. 23. 25.

(2.) Occasional Pause-Accents; or, Disjunctives of the second Class.

- †4. (—) *Tiphkha*, תִּפְחָה (posterior), i. e. palm of the hand, from the shape. It is also named *retardation*, and (when next before Silluq and Athnakh), *strong*. In poetry, it is merely a Conjunctive; see No. 30.
 *5. (—) *Tiphkha* (anterior); *praepositive*, § 95. a.
 †6. (—) *Zaqeph Qaton*, זָקֵף קָטָן, i. e. elevator minor.
 †7. (—) *Zaqeph Gadhol*, זָקֵף גָּדוֹל, i. e. elevator major.
 †8. (—) *Segholla*, סֶגוּלָה, i. e. cluster of grapes, *postpositive*, § 95. a.

(3.) Lesser Disjunctives; or, Disjunctives of the third Class.

- †9. (—) *Tebhir*, תְּבִיר, i. e. interruption.
 10. (—) *Rebhi*, רְבִי, i. e. resting upon, or lying over.
 *11. (—) *Rebhi Geresh*, a composite accent, with the Geresh *praepositive*, comp. Nos. 10, 15; also § 95. a.
 †12. (—) *Pashta*, פֶּשְׁטָה, i. e. expansion (of the voice); *postpositive*, § 95. a.
 13. (—) *Zarka*, זָרְקָה, i. e. dispersion; *postpositive*. In poetry, (when not postpositive), it is a mere Conjunctive; see no. 31; also § 95. a.
 †14. (—) *Yethibh*, יְתִיב, i. e. sitting; *praepositive*. Called also, *שֹׁפָר מְקֵדָם tuba anterior*, and *שֹׁפָר מְשַׁפֵּל tuba inferior*. § 95. a,
 *15. (—) *Geresh*, גֶּרֶשׁ, i. e. expulsion. Also called *שֹׁרֵט shield*. (Arabic *قُرْسٌ clypeus*), and *retention* (أَنْزَلٌ *cohibuit*).
 †16. (—) *Garshayim*, גֶּרֶשַׁיִם, i. e. double Geresh. Also called *שֹׁרֵטִים, שֹׁרֵטִין, dual and plural of שֹׁרֵט shield*.
 †17. (—) *Telisha Gedhola*, תְּלִישָׁה גְּדוּלָה, i. e. evulsio major; also *שֹׁרֵטָה*; *praepositive*, § 95. a.
 †18. (—) *Qarne Phara*, קַרְנֵי פָּרָה, i. e. the two horns of a heifer, (from the shape).
 19. (—) *Pazer*, פָּזֵר, i. e. disperser. Also *פְּזוּל גָּדוֹל*.

20. (|) *Pesiq*, פִּסִּיק, i. e. cessation. Also פִּסְקָא *separation*. Always preceded by a Conjunctive, on the word after which it is placed.

II. CONJUNCTIVES.

21. (— —) *Munahh*, מוֹנַחַח, i. e. joined. Also שָׁפָר יָשָׁר *tuba recta*, and שָׁפָר הֹלֵךְ *tuba ambulans*. In poetry both *superius* and *inferius*. On an ultimate syllable, and followed by *Athnahh*, *Zarqa*, or *Zaqeph Qaton*, it is called עֲלִי, *Illūy*, i. e. ascent. When placed at the beginning of a word, and followed by *Zaqeph Qaton*, it is named מְכַרְבֵּל *Mekharbel*, sieve, i. e. agitation (of the voice.)
22. (' —) *Qadhma*, בְּקֶדְמָא, i. e. before.
23. (, —) *Merka*, מְרַבָּא (apoc. of מַרְבָּא) i. e. prolonging; also מְרַיֵךְ, מְאַרֵךְ id.
- †24. („ —) *Merka Khephula*, כְּפולָא מְרַבָּא, i. e. *Merka* doubled. Also תְּרִין חוּטְרִין *two rods*.
25. (— —) *Mahpakh*, מַחְפֵּךְ, i. e. inversion. Also שָׁפָר מְהֻפָּךְ *crooked trumpet*, שָׁפָר הִפְּסוּךְ *inverted trumpet*. In poetry, *superius* or *inferius*; in prose, *inferius*.
26. (' —) *Shalshleth*, שְׁלֹשְׁתָּה, i. e. chain.
- †27. (, —) *Darga*, בְּרָגָה, i. e. steps, gradation.
- †28. (' —) *Telisha Qetanna*, קְטַנָּה תְּלִישָׁה, i. e. *evulsio minor*. Also תְּלִישָׁה עֲרָא *eradicator*? *Postpositive*, § 95. a.
29. (, —) *Yerahh*, יָרַח, i. e. moon. Also יָרַח בְּן־יוֹמוֹ *the moon a day old*, עֲגֻלָּה *round*, גְּלָגֶל *wheel*.
- *30. (, —) *Tiphhha* (*posterius*), in poetry a Conjunctive; comp. no. 4.
- *31. (— —) *Zarqa*, in poetry, a Conjunctive when *not* postpositive; see No. 13.]

§ 94. The accents are said to be subservient to three purposes; viz. (1) To mark the tone-syllable. (2) To serve as signs of interpunction. (3) To regulate the reading, or rather, the *cantillating* of the Scriptures.

§ 95. *To mark the tone-syllable*, is what they generally do. But the cases of exception are very numerous.

[(a) *Seven* of them are always confined to the same position, let the tone be where it may; e.g. *Segholta*, *Pashta*, *Zarqa* (No. 13), and *Telisha Qetanna*, must always be put over the *last* letter of a word, (and are therefore called *postpositive*); while *Tiphhha anterius*, *Yethibh*, and

Telisha Gedhola belong only to the *first* letter of a word, (and are therefore called *praepositive*); see the Table. Of course, these accents sometimes fall in with the tone-syllable; but oftentimes they do *not* fall in with it.

The student, therefore, can never depend on them as universal guides, in respect to the *tone* of words. He must resort to the general principles which regulate the tone, in all doubtful cases.

(b) Many words have *two* accents on them. In this case, if both accents are of the *same* form, the *first* marks the tone; e. g. וְהָיָה, with the tone on the *penult*. If the accents are of *different* forms, then the *last* (left hand one) marks the tone-syllable; i. e. if it belong to those accents which always mark the tone. E. g. וְלִמְנוּצָרִים, where לִי־ is acuted. Here is one *Conjunctive*, and one *Disjunctive*, upon the word; but sometimes there are *two Disjunctives*, as קָרְבָּנוֹ, Lev. 10: 4; even two on the same monosyllable, as הָיָה, Gen. 5: 29; often *two Conjunctives* are put upon one word, as אֶל־הָיָה, Ps. 96: 4.

All this shews the utter improbability that the accents were originally invented for the purpose of marking the tone. The numerous cases of *double* accentuation, and of *praepositive* and *postpositive* accents that do not coincide with the tone syllable, prove that the marking of it by the accents in general, is a *secondary*, and not a *primary* object of these signs. But if the cantillation is marked by the accents, § 97, then two accents may both be regarded, when on the same syllable; but not on any other ground.

§ 96. *Accents as signs of interpunction.* This is the use most commonly assigned to them as the principal one. In many cases they accord well with the divisions of sense. In poetical books, the pause-accents are useful in marking the end of *στίχοι*, as they for the most part do this with accuracy. But in all parts of the Bible, there is a multitude of cases, where the accents make pauses in utter disagreement with the sense; so obviously is this the case, that the Punctators cannot be supposed, by any one, to have been ignorant of it. E. g. in Gen. 1: 1, we have אֵלֹהִים בְּרֵאשִׁית, i. e. a Pause-accent (Athnabb) of the largest kind, like our colon, placed between a verb with its subject, and the accusative case which the verb governs; and so, in many hundreds of instances. This serves to shew, that the use of the accents by way of *interpunction*, is only secondary.

Note. The Pause-accents are supposed to mark the greater divisions of the *sense*, (like our colon, and semicolon); the Disjunctives of the second class, subdivide these; and those of the third class, make a division of these parts into minuter portions still, (like our comma, and, as it were, like a half-comma); so that a verse is broken up into very small portions, of one, two, or three words each; rarely of more. But all this arrangement of accents has its regular order, for the most part; for there is a prescribed *consecution* of the accents, each Disjunctive having its appropriate place, (when admitted by the nature and length of a verse), and its respective Conjunctives, (shewing what words are to be joined together), which are regularly attached to it, i. e. precede it. The manner and order of this *Consecution*, belongs properly to a treatise on the accents. The student, who wishes to become acquainted with it, may find it represented at great length in Boston's *Tractatus Stigmologicus*, Wasmuth's *Institt. Accent.*, Ahicht de Accentibus; and in the second edition of this Grammar, in the Appendix, he will find an abridged exhibition of the whole system.

§ 97. *Accents as signs of cantillation.* The Jews do not read, but *cantillate* the Scriptures; as the Moslems do their Koran. The accents direct this. The Koran, too, has marks for such a purpose. This appears plainly to have been the original design of the accents, viz. to guide the *recitativo*. Now as this was regulated, more or less, by the *tones* of words, and by the *sense* of a passage; so the accentuation very often, (and more usually), accords with these objects; while in a multitude of cases it has no direct reference to them.

For an exhibition in musical notes, of the *recitativo* power of the accents, see Jablonskii Praef. ad Bib. Heb. § 24, and Bartolocci Bibliotheca Rabbin. IV. p. 431.

§ 98. *The proper place of an accent, (neither praepositive nor postpositive), is over, or under, the left side of the letter next preceding the vowel in a syllable. The imperfection of types sometimes prevents the printed books from following this rule.]*

Remark. The student should *gradually* make himself acquainted with the accents, so as to distinguish, and to name them. The *Conjunctives* often shew what words should be connected, in sense; the *Disjunctives*, which should be separated. They serve, therefore, as an index of the commentary, which the Accentuators made upon the Hebrew text. In a very great number of cases, the pause-accents, (and sometimes all the others), affect the forms of words, by their influence on the vowels; so that the student should by no means supersede so much attention to them, as will enable him readily to distinguish their nature and office, so far as they have an influence on the tone, or interpunction, or on the vowel-system. One must often be in the dark on these subjects, who is not familiar in some degree with the power of the accents.

Tone-Syllable.

§ 99. The general rule is, that *the tone is on the last syllable*.*

To this there are many exceptions. In Syriac and Arabic, the *penult* is more generally accented.

Note. Technically an Oxytone, (i. e. a word with the tone on the ultimate), is called מִלְרָע *Milrāʿ* (*from below*); a word with the tone on the *penult*, is called מִלְעֵל *Milʿēl*, (*from above*).

§ 100. *Exceptions.* Several classes of words are *penacuted*;

(a) All Segholate forms, i. e. those which have a furtive vowel in their final syllable, § 359.

[This vowel is almost universally, *Seghol*, *Pattakh*, or short *Hhireq*, § 34. In a few cases, *Shureq* and *Hhireq* with *Yodh* appear to be *furtive*, and consequently employed as short vowels. E. g. in מִיָּהָר and מִיָּהָרָה, which stand for מִיָּהָרָה and מִיָּהָרָה; מִיָּהָרָה, for מִיָּהָרָה, § 120. b. In proper names ending with יָהָרָה, the *penult* syllable is accented, as מִיָּהָרָה *Micaiah*; so also in מִיָּהָרָה, as the ה is *quasi furtive*, § 120. b.]

* Words with the tone on the *ultimate*, are not in this grammar marked with the accent, except for special purposes. The reader will understand, therefore, that a word without a tone-accent noted, is after this to be regarded as having the tone on the *ultimate*, the Syntax excepted.

(b) All duals are penacuted; and plurals of the same form with duals.

E. g. dual, רַגְלַיִם; plurals like the dual, מַלְאִיִּם; in all which cases the final Hhireq is short.

[(c) Apocopated futures in verbs לָהֶ, which take a future vowel; as יִגְלֶה, § 283. 3. γ.]

(d) All the forms of *regular* verbs, which receive formative suffixes *beginning with a consonant*; excepting those which have הָם and הֵן, § 194. § 197.

Exceptions to this rule may be found, but they are either the result of error in copyists or printers, or the accent has been moved from its proper place by some of the causes described in § 10L.

(e) In Hiphil of regular verbs, all the persons are penacuted, which have Yodh characteristic between the two last radicals. The other persons follow the rule in *d*.

(f) In Kal, Niphal, Hiphil, and Hophal of verbs גָּזַ, the tone rests on the penult in all the persons which have formative suffixes *beginning with a vowel*, i. e. in all the persons where הָ, וּ, or יֵ is added to the root.

But sometimes the tone is *Mitra*; as רַבֵּזְ, Imper. רִבֵּזְ. Such exceptions are limited chiefly to Kal.

Note. In all the persons of these verbs which have formative suffixes *beginning with a consonant*, (excepting the suffixes הָם and הֵן), the tone rests on the epenthetic וּ or יֵ, § 259, which is inserted between the verb and the formative suffix. To this rule there are a few exceptions; as יִגְזֹרְ, etc. where the tone is on the ultimate.

Poel, Poal, and Hithpoel of these verbs are *regularly* accented; i. e. they have their tone like the corresponding conjugations in a regular verb.

(g) In Kal, Niphal, and Hiphil of verbs גָּזַ, the tone rests on the penult, in those persons which have formative suffixes *beginning with a vowel*, i. e. the suff. הָ, וּ, יֵ.

In a few cases, the tone here is on the last syllable; as יִגְזֹרְ, Imp. יִגְזֹרְ. This is very rare, except in Kal. Comp. above under *f*.

Note. As in the case *f* Note, above, all the persons of these verbs which have an *epenthetic וּ* or *יֵ*, § 268. c, before formative suffixes *beginning with a consonant*, (excepting the suffixes הָם and הֵן), have the tone on the epenthetic syllable, i. e. on the penult.

All the other parts of the verbs גָּזַ are regularly accented, viz. Hophal, Poel, Polal, Hithpoel, and those persons in Kal which have formative suffixes beginning with consonants and not preceded by an

Shifting of the tone-syllable.

§ 101. The rules, in § 99. § 100, constitute the *regular, usual* principles of accentuation. But the *tone-syllable is often shifted from its natural place*; e. g.

(a) *Vav*, prefixed to the Praeter of verbs, makes the word *Milra*.

E. g. וְשָׁבַרְתִּי, וְשָׁבַרְתָּ; וְאָבַלְתָּ, וְאָבַלְתָּ; Hiph. וְהִכְבִּידְתָּ, וְהִכְבִּידְתָּ. So too in verbs עָע and עָו, § 100. *f. g.* also in *h*.

Exceptions. (1) *Always*; the first per. plur. of verbs; as וְאָבְרַנּוּ. (2) *Generally*; verbs whose third radical is a Quiescent; as וְיָרְאָה, וְיָבֹאֵת, וְיָבֹאֵת. (3) Verbs with a pause-accent on the penult. (4) When a tone-syllable immediately follows, the tone is then commonly (not always) thrown back; as וְשָׁפַתְתִּי דָּבָר.

Note. Besides these exceptions, there are other *occasional* instances of exception to the rule in *a* above, which either want of consistency, or inaccuracy in transcribers, has occasioned.

(b) *Vav conversive*, prefixed to the Future, commonly (not always) makes the word *Milel*.

E. g. וְיִאָמֵר, וְיִאָמֵר. In such cases, the verb must end with a radical letter, and its *penult* syllable be *simple*; otherwise the change in question is excluded.

Note 1. Apocopated verbs, with a *furtive* final vowel, are all accented on the *penult*, in the Future. See § 283. 2. *γ*.

Note 2. Futures with *Vav conversive* remain *Milra*, (a) In the first pers. sing.; as וְיִאָמֵר. (b) In verbs לָא; as וְיִיָּרֵא. (c) With a pause-accent on the final syllable.

(c) The particle אַל (*not*) before the Future, usually (not always) makes it *Milel*.

E. g. אַל-תְּוֹכַח do not reprove, אַל-תִּשְׂבֹּחַ you must not add, with the tone on the penult. But here practice is not uniform, as the accent is sometimes on the ultimate.

Verbs לָא, preceded by אַל, commonly suffer both apocope and retraction of the accent.

(d) A word regularly *Milra*, if immediately followed by a tone-syllable, more usually becomes *Milel*.

E. g. הוֹכִי בֹ, regularly accented הוֹכִי; הוֹכִי אֶרֶץ, but alone, הוֹכִי. But as the penult syllable is often not adapted to receive an accent, and as the change of tone would, in some cases, have a tendency to obscure the sense in reading, the usage in question is often neglected.

(e) The Imp. and Fut. apocopated, with an Optative, hortative sense, *commonly* (not always) throw back the accent.

E. g. *הִשָּׁמֶר* keep thyself, for *הִשָּׁמֶר*; *יֵרָא* let him see, for *יֵרָאֵה*; *הִרְפֵּה* for *הִרְפֵּה*. The Future always does this, when it has a *furtive* vowel.]

Critical marks, and Masoretic notes.

[§ 102. In the common editions of the Bible with Masoretic notes, etc. a small circle over any word, e. g. *הִרְפֵּה*, shews that the margin is to be consulted, either for a different reading, (as Gen. 8 : 17, *הִרְפֵּה* in the case above), or for *literae majores vel minores*, *Piska*, *puncta extraordinaria*, etc. The mark (*) over words in Van der Hooght, etc. refers to a marginal note.

§ 103. *Qerī* and *Kethibh*. There are a considerable number of marginal readings (about 1000), in our common Hebrew Bibles, most of which are quite ancient. Some of them correct grammatical anomalies, some are euphemisms, and some propose a different word. They are probably the result of an ancient recension of Hebrew manuscripts. The marginal word is called *קְרִי*, *Qerī*, which means, *read*; i. e. this word is read, instead of the word in the text to which it relates, and which is called *כְּתִיב*, *Kethibh*, i. e. *written* or *text*. The vowel-points under the *Kethibh* belong to the *Qerī*, which is printed without points. If a word is omitted in the text, the vowel-points stand in the place with a small circle over them, while the letters belonging to them are printed in the margin; as Judg. 20 : 13. This is called *כְּתִיב וְלֹא קְרִי*, *read but not written*. If a word is superfluous in the text, it is left unpointed; as Ezek. 48 : 16. This is called *כְּתִיב וְלֹא קְרִי*, *written but not read*.

§ 104. *Literae majores et minores* distinguish themselves, § 10. *Piskā* (פְּסָקָה) means separation, i. e. a space left in the text in the middle of a verse; as in Gen. 35 : 22.

Puncta extraordinaria are marked thus, *וַיִּשְׁקָהוּ*. See Gen. 18 : 9. 33 : 4, where the points over the letters are *extraordinaria*.

The Rabbins regard these, as designating some mysterious significations of the words over which they are placed. Probably the original design of them was, to denote that the reading was suspicious. The number of words over which they are found is only fifteen. For a full account of all the marginal and other notes in the Masoretic editions of the Hebrew Bible, see the preface to Van der Hooght's Hebrew Bible, §§ 23—45.]

PART II.

CHANGES AND PECULIARITIES OF CONSONANTS AND VOWELS.

Changes of Consonants.

[§ 105. It is a principle, occasionally developed in the Hebrew language, that *letters of the same organ are easily commuted*. E. g. בָּ, גָּ, קָ, all mean *back*; and the like in a number of cases, in the different classes of letters mentioned in § 12. But changes of this nature belong to *lexicography*, as they do not affect the grammatical forms of words.

§ 106. The changes which affect the consonants, may be ranked under *assimilation*, *casting away*, *addition*, and *transposition*.

§ 107. *Assimilation*. Several consonants are occasionally assimilated; viz.

(1.) *In the first syllable of words*; viz. (a) *Nun*, most frequently of all; e. g. מִזֶּה for מִזְּהָ from *this*, יִנָּשׁ for יִנְשָׁ. This is very common in verbs פָּן, § 252, but not universal. (b) *Lamedh*, rarely; probably in the article הַל in all cases, § 163, as הַלֵּל for הַלֵּלִים, etc. Also in the verb לָקַח; as Fut. יִלְקַח, for יִלְקַחַת. (c) *Resh*, very seldom; in אָשֵׁר, as אָשֵׁרִי instead of אָשֵׁר יִהְיֶה, *who will be*; כָּסָא for כָּסָא, which is the form of the word in Syriac and Arabic. (d) *Tav*, in the praeformative הָה (in Hithpael), often assimilates itself to the first radical of the verb; e. g. הִתְדַבֵּר for הִתְדַבֵּר, etc.; see § 187. b. 2. 3. (e) *Mem*, only in a few foreign words; as לִמְפִיר for לִמְפִיר, in Greek λαμπάδες. (f) *Yodh*, in some verbs פִּי, § 251.

(2.) *In the last syllable of words*. In all the cases under No. 1, the assimilation, as we have seen, is indicated by a Daghesh forte in the following letter. But assimilation occasionally happens, *at the end of words*, where a Daghesh forte cannot be written, § 72. This takes place, in cases where a *furtive vowel* would stand in the final syllable of the word in its full form; e. g. תָּה for תָּהָה, אָה for אָהָה, בָּה for בָּהָה, etc. So also, לָה for לָהָה, אָהָה for אָהָה, מָשָׁהָה for מָשָׁהָה, מָשָׁהָה for מָשָׁהָה.

Remark. All languages have a practical tendency toward shortening words, and assimilating some of the letters. E. g. in Greek συλλαβάνω instead of συναλαμβάνω; and so at the end of words, ὁδοίς for ὁδόνς, (Gen. ὁδόντος), Κλημύς for Κλημύνης (Gen. Κλημύντος). In Latin, *illustris* for *inlustris*, etc.

§ 108. *Consonants cast away or dropped.* Instances of this nature occur; viz.

(a) *At the beginning of words, by aphaeresis*, when a Sheva is under the letter. E. g. (1) *Aleph*; as בְּחַנֹּה for בְּחַנֹּה, and so not unfrequently. (2) *Yodh*; as יָד for יָד, יָד for יָד. (3) *Mem*; as מֶלֶךְ for מֶלֶךְ. (4) *Nun*; as נָתַן for נָתַן. It is doubtful, whether any letter which has a proper vowel, suffers *aphaeresis*. It seems to be limited to cases where Sheva is used under it.

(b) *In the middle of words, by Syncope.* This happens, when a Sheva precedes the letter dropped. In case of syncope, the vowel of the letter syncopated, takes the place of this Sheva. E. g. מֶלֶךְ for מֶלֶךְ, מֶלֶךְ for מֶלֶךְ; קָרִים for קָרִים; יָדָה for יָדָה, יָדָה for יָדָה; עִי for עִי; פִּי for פִּי; גָּלִי for גָּלִי; בָּעֵל for בָּעֵל, etc. Syncope of *N* is pretty frequent; of *H*, very common; of *l* and *y*, more seldom, except in verbs לָה; of *ע*, very rare.

(c) *At the end of words, by apocope.* (1) *Mem* and *Nun* at the end of all plural nouns, etc. in the construct state, § 332. (2) Perhaps *Nun* at the end of some proper names; as מַגְדוֹן for מַגְדוֹן. (3) *H* final is often dropped, when words receive suffixes, etc.

Note. The omission or dropping of the *Quiescents* as such, (which often happens), is treated of in §§ 63—65.

§ 109. *Consonants added.* This sometimes happens; viz.

(a) At the beginning of words, by *prosthesis*; e. g. תַּמְמוֹת and תַּמְמוֹת; בָּזָר, בָּזָר; (so Greek *χθής*, *ἐχθής*). (b) In the middle of words, by *epenthesis*; e. g. sing. אָמַר, plur. אָמַרוּ; אָמַרְתָּ for אָמַרְתָּ. (c) At the end of words, by *paragoge*; as רַקְטָלִי, רַקְטָלִי. Also הֶה and הֶה are frequently added; so יֶה and יֶה sometimes, to participles and nouns. See § 125. b. c. d.

§ 110. *The grammatical transposition* of letters is limited principally to the conjugation *Hithpael*, when it begins with a *Sibilant*; § 187. a.

In lexicography, there are a considerable number of transpositions; e. g. בָּשָׁב and בָּשָׁב, a *lamb*; פָּצַר and פָּצַר, to *break*; עָלָה and עָלָה, *wickedness*, etc. Such transpositions are most frequent, between the *Sibilants* and *Resh*.

Note. The exchange of a letter, for one of a corresponding class which may fill its place, is not an unfrequent thing in lexicography;

as עָלַז and עָלָז, *to exult*; סָגַר and סָגַר, *to shut up*. But these changes belong not to grammar. In Hithpael only, is the transposition in question a *grammatical* one, § 187.]

Peculiarities of the Gutturals and Resh.

§ 111. The Gutturals are never doubled in pronunciation; and Resh, in this respect, is like them. Hence *Daghesh forte*, (which is a sign of reduplication), is not admissible in the Gutturals or in Resh.

A few cases only occur, of *Daghesh forte* in Resh; as שָׁרַר, פָּרַר, etc.

§ 112. As a compensation for *Daghesh forte*, excluded from the Gutturals and Resh, the preceding vowel is lengthened, § 58. § 59.

E. g. בָּרַךְ instead of בִּרְךָ, מָעַם instead of מַעַם, בָּרַךְ instead of בִּרְךָ, etc. But הֵ and הָ commonly take *Pattahh long* before them; as בָּהֵל instead of בִּהְלֵ, אָחִים instead of אֶחָיו.

[Note. In a great number of cases, *Pattahh long* is the *compensative* vowel; almost always before הֵ and הָ, when the *A* sound is required. In other cases, *Daghesh'd Hhireq*, i. e. *Hhireq* including a quiescent *Daghesh'd* letter, is sometimes adopted, instead of *Tseri*; e. g. בָּעַר (not בִּעַר) instead of בִּיעַר *bi-ē-ēr*; so נָאץ (not נִאץ) for נִאץ; also *Qibbutz long* and *impure* instead of *Hholem*, as נִחְמָה (not נִחְמָה) instead of נִחְמָה. It follows, that the student must not always expect a vowel long in *appearance*, before the Gutturals; because = and = long, are frequently used instead of = and =. The use of long = (instead of *Hholem*), is infrequent.]

§ 113. The Gutturals are prone to take the *A* sound before them; particularly in a *final* syllable.

E. g. שָׁמַע (Imp.) instead of שִׁמַּע, וָרַע instead of וִרַע. Often too in a *penult* syllable; as בָּעַר instead of בִּיעַר, נִחְמָה instead of נִחְמָה.

Note 1. In almost all cases, where the *final* syllable has a *Guttural* at the end, and has also a *mutable* vowel, that vowel is exchanged for *Pattahh*; as Kal Imp. שָׁמַע instead of שִׁמַּע; Piel, שָׁמַע instead of שִׁמַּע, etc.

Note 2. In case the *final* syllable with a *Guttural* has a long vowel, which must be retained, *Pattahh furtive* is put before the *Guttural*; as שָׁמַע, גָּבוּהַ, etc. See § 69.

Note 3. Resh never takes a *Pattahh furtive*.

§ 114. Instead of simple Sheva vocal, the Gutturals take a composite Sheva.

E. g. אֶלֶּה, הֶפֶּךָ, הֶזְלִי; see § 49. Note. Sheva *simple* stands under the Gutturals, at the *end* of a *mixed* syllable, after a short vowel, and when a *silent* Sheva is required, § 50; as אֶחָדָם, יְדֵעְתִּי.

Peculiarities of Quiescents.

In treating of the *vowels*, it was necessary to notice the *quiescent* and *otiant* power of the letters א ו ה י, (*Ehevi*) §§ 53—57, so far as might serve to illustrate the nature of the vowel sounds, in which the *Ehevi* quiesce. Some more particular notice of the various phases and powers of these letters, is proper here.

§ 115. *General principle which regulates quiescence.* The letters א, ו, י, (*Evi*) quiesce, when a *homogeneous* vowel precedes them (§ 53), and, according to the analogy of other consonants, they would stand at the *end* of a *mixed* syllable, and take a simple Sheva silent, express or implied, § 56. 2.

E. g. מִצָּא instead of מִצָּא = מִצָּא, בְּהִדְקָה instead of בְּהִדְקָה, יִיטֵב instead of יִיטֵב, הִנָּשֵׁב instead of הִנָּשֵׁב.

Note. If the preceding vowel be naturally *heterogeneous*, still, in very many cases, it does not exclude *quiescence*. But a peculiar expedient is adopted to effect this; see § 117. 1. Comp. with this, § 56. 3.

Such is the *general* rule for cases of *quiescence*, (subject however to many exceptions). But *quiescence* is not limited to this case only; for,

§ 116. *Quiescence* sometimes happens, when the *Evi* would (by analogy) have a *vowel*; specially when they would take a *furtive* one; § 119. c. 2. § 120. c.

E. g. קוֹם instead of קוֹם, קוֹם instead of קוֹם, נִמְצָא instead of נִמְצָא, נִמְצָא instead of נִמְצָא, רָאשׁ instead of רָאשׁ, גָּלוֹת instead of גָּלוֹת, שְׁבִית instead of שְׁבִית; and so often, when the vowel preceding the *furtive* one is *homogeneous*. But usage only can enable the learner to distinguish such cases.

§ 117. The general rule demands that the preceding vowel should be *homogeneous*, as a condition of *quiescence*; but *quiescence* is often effected, (in cases when such preceding vowel would be naturally *heterogeneous*), in two different ways; for,

(1) The vowel may conform to the Quiescent, in order to become homogeneous.

E. g. for הוֹשִׁיב, (which would be the regular analogous form), is substituted הוֹשִׁיב, i. e. the heterogeneous short Hhireq in the syllable הוֹ, conforms to, or becomes homogeneous with, the Vav in דוּ. So עוֹלָה for עוֹלָה, גְּלִיָּה for גְּלִיָּה, etc.

(2) The Quiescent may conform to the vowel.

E. g. קָאם for קָאם, גְּלִיָּה for גְּלִיָּה, שְׁבִי for שְׁבִי, etc.

Practice only can teach the student, when the cases which come within these rules take place.

§ 118. The letters א, נ, י, having a vowel of their own, and being preceded by a consonant with Sheva, sometimes remit their vowel to the place of the preceding Sheva, and become *otiant*.

E. g. פֶּאֶרֶה, בָּאָר for בָּאָר, רָאִישׁוֹן for רָאִישׁוֹן, רָאִישׁים for רָאִישׁים, אִיבָה for אִיבָה; פְּאֶרֶה for פְּאֶרֶה, בּוֹא for בּוֹא, קָאם for קָאם, עִי for עִי, פִּי for פִּי; אִיבָה for אִיבָה, אִימָה for אִימָה, בִּיתְרוֹן for בִּיתְרוֹן, גֶּלֶה (with Yodh omitted) for גֶּלֶה, etc.

[Note 1. This has been named *Syriasm*; but improperly, since it appears so very often in Hebrew, (taking all the cases together), as to shew that it is a property of the dialect, and not the result of error in Syraizing transcribers. Usage only can determine the cases, in which it is admitted.

Note 2. Such cases, also, have been represented by all the grammarians as *quiescence*, in respect to א. That they are not so, but cases of *otium*, is plain from the following examples; viz. לְקַרְאָת (instead of לְקַרְאָת); but with a sing. suffix, לְקַרְאָתוֹ, with a plural one, לְקַרְאָתָם. So מְלַאכָה (instead of מְלַאכָה), constr. state מְלַאכָתָה, with suffix מְלַאכָתָה. Aleph, then, has no effect on the mutability or quantity of the vowel which precedes it, in such cases; consequently it is *otiant*. Instances of Vav and Yodh do not occur in the same way as those above of Aleph; but such cases as פִּי for פִּי, עִי for עִי, יָגֶלֶה for יָגֶלֶה, תְּגַלֶּי for תְּגַלֶּי, etc. shew that Vav and Yodh do become as completely *otiant* as Aleph, and on the like principles. For etymology's sake, Yodh and Vav are retained in such words as אִימָה (for אִימָה), בּוֹא (for בּוֹא); and in these cases, they have the appearance of being *quiescent*, but are in fact *otiant*, as the above examples shew. The principle is an extensive one in regard to Vav and Yodh, in verbs לָה, which are properly לָה and לָה. It will account for a great part of the abridged forms of these verbs; see § 281. In other classes of words, such *otium* of Yodh and Vav is far more seldom than that of Aleph.

Note 3. א, ו, י, being *otiant*, are frequently omitted in writing; e. g. מַלְאָךְ for מַלְאֲכָה, יְהִי for יְהִיא; בֵּן for בֵּינָא = בֵּינָא, שָׁלוֹם for שָׁלוֹמִי; פֶּן for פֶּנִי, יָגֵלוּ for יָגִילוּ, etc.; see § 57. § 63.

§ 119. PECULIARITIES OF ALEPH. These are so many, that they need an explicit and separate statement.

(a) *Aleph* is sometimes, (1) A Guttural; as in יֵאָכֵל. (2) A Quiescent; as in יֵאָמֵר, מֵצֵא. (3) It is sometimes treated as a common consonant; as פָּלֵא, plur. פְּלִיאִים *bōn-shā*. Usage only can determine all the respective cases of these different powers.

(b) *Aleph* at the end of a word has no guttural power (comp. § 69), but is either quiescent, otiant, or employed like other consonants; e. g. quiescent, as in מֵצֵא; otiant, as in יְהִי, see § 57. *b. a.*; or it retains a common consonant power, e. g. in Segholates, as פָּלֵא, plur. פְּלִיאִים; סָבָא, with suffix סְבִיבָא, *sōbh-nām*.

(c) *Aleph* in the middle of a word, (1) Like other Gutturals, it takes a composite Sheva where they take one. But in some cases, it drops such Sheva, and quiesces in the preceding vowel, lengthening it; e. g. יֵאָמֵר instead of יֵאָמְרֵי, יֵאָמְרֵי instead of יֵאָמְרֵי, נִאֲמָר instead of נִאֲמָרֵי, etc. comp. § 152. *c. 2.* These may be called cases of *contraction*. In יְהִי, the points are not appropriate; for the Jews read, יֵאָדְרִי = יֵאָדְרִי, as the Pattahh is long. The word, however, is *sui generis* in respect to *form*. (2) But where the other Gutturals take a Sheva silent (§ 114. Note), *Aleph* usually becomes *quiescent*; e. g. מֵצֵאִי, but with another Guttural, as שְׂמִיחִי. (3) *Aleph* *penult*, in words that would regularly be Segholates, and where א would then have a *furtive* vowel, more usually (not always) rejects such vowel, and quiesces in the preceding vowel (if homogeneous), and lengthens it; e. g. רָאָשׁ for רֵאֵשׁ, נִמְצָאָה for נִמְצָאָה; see § 116. (4) Immediately before a vowel, it sometimes remits that vowel to the preceding letter with a Sheva, and becomes *otiant*; see § 118.

(d) *Aleph* at the beginning of a word. (1) If it have a proper vowel, it is regular. (2) If it have a composite Sheva, in some few cases, (after the manner of the Syriac), it employs a long vowel instead of it; e. g. יֵאָמֵר instead of יֵאָמְרֵי, יֵאָמְרֵי for יֵאָמְרֵי, אֵהָלִי for אֵהָלִי. This happens only at the *beginning* of words.

§ 120. PECULIARITIES OF VAV AND YODH. (a) *At the end of syllables and words*, Vav and Yodh, in case they would regularly have a *silent* Sheva, and are preceded by *homogeneous* vowels, uniformly *quiesce*, § 115. (b) They quiesce at the end of words, also, when they would be preceded by a *silent* Sheva, or analogically would be preceded by a *furtive* vowel; e. g. פָּרִי instead of פָּרִי, יְהִי for יְהִי, יְהִי in-

instead of בָּהוּ, יִשְׁתַּהוּ for יִשְׁתַּהוּ with Pattahh furtive. To this principle there are one or two exceptions in respect to *Vav*; e. g. קָצוּ.

With *ℵ*, the case is different; e. g. הָטָא (instead of הָטָה) with *ℵ* *otiant*; on the other hand, בָּצָא, with *ℵ* moveable, like the other consonants.

(c) *Vav* and *Yodh penult*, which would regularly take a *furtive* vowel, reject it, and quiesce in a preceding homogeneous vowel; e. g. גָּלוּ instead of גָּלוּה, רָעוּה instead of רָעוּה, שָׁבִית instead of שָׁבִיתָ; comp. § 119. c. 3.

§ 121. PECULIARITIES OF HE. (a) *At the beginning and in the middle of words*, it is always a moveable consonant. Apparent exceptions are some compound proper names, (as פְּרֶה־צֹרֶחַ with quiescent ה), which depend only on the transcriber. (b) *He*, at the end of words, is nearly always *quiescent*; as גָּלָה *gā-lā*, § 54. When moveable, it is marked with *Mappiq*; as גָּלָהּ *gā-bhāh*, § 84. (c) It will bear a *furtive* vowel before it without quiescence; e. g. בָּצָה, קָצָה, etc. and must in such cases be considered as moveable; comp. *ℵ* in § 119. b, in בָּצָה, etc. (d) *He* is frequently made *otiant*, at the end of a word, by a *Daghesh forte* euphonic; e. g. מַתְּ-טוֹב = מַתְּ-טוֹב, מַתְּ-טוֹב = מַתְּ-טוֹב. But this belongs merely to *modes of reading*.

§ 122. *The Quiescents are sometimes commuted*; which naturally results from the fact, that the same vowels are homogeneous with different Quiescents. (1) At the end of words. E. g.

ℵ־	is put for	ה־, as	קָרְהָ	for	קָרְהָ
ℵ־	—	ה־, —	מִקְנָה	—	מִקְנָה
ℵ־	—	ה־, —	יִשְׁנָה	—	יִשְׁנָה
ℵ־	—	ה־, —	פָּה	—	פָּה
ה־	—	ℵ־, —	מִקְשָׁה	—	מִקְשָׁה
ה־	—	ℵ־, —	פָּרָה	—	פָּרָה
ו־	—	ℵ־, —	רוּשׁ	—	רוּשׁ
ו־	—	ה־, —	עֵשׂוּ	—	עֵשׂוּ
י־	—	ℵ־, —	רִים	—	רִים
י־	—	ℵ־, —	רִישׁוֹן	—	רִישׁוֹן

(2) Sometimes in the middle of words; as אֶבְרִים for אֶבְרִים, קָנִים for קָנִים, הָיִב for הָיִב, etc.

§ 123. Quiescents are frequently omitted in writing words, § 63.

§ 124. The Quiescents frequently suffer *apocope*.

(a) In verbs הָה, in the Fut. and Imper., and when they have suffixes; § 283. 3. γ. § 313.

(b) In nouns with suffixes or increase, derived from the same class of verbs; § 378. b.]

§ 125. The Quiescents, (with a vowel preceding them), are often employed by way of *paragoge*.

(a) *Aleph* is sometimes paragogic, after the syllables, אֵ, י, ו; e. g. נָקִיא = נָקִי, רָבוּא = רָבוּ, הֵלְכוּ = הֵלְכוּ they go. This last form is a usual one in Arabic.

(b) Also הָ, הֶ, הֵ; e. g. אֶקְטֵל, אֶקְטִילָהּ; הֵן, הֵנָּה, הֵשֶׁר, הֵשֶׁרָה.

(c) More seldom ו; e. g. pronoun suffix ׁ, parag. וּמוּ; so in the noun הַיִּת, parag. הַיִּתּוּ.

(d) Rarely י, as מְקַיֵּם, מְקַיְמִי; but *Yodh* is often inserted between two words, united to form a proper name; as אֱמָן man, אֱלֹהִים God, united אֱמָן אֱלֹהִים *Gabriel*, i. e. man of God.

Note. Several pronouns are of the same form and sound as some of these paragogic letters. In such cases, the connexion of the word with the context must determine whether such doubtful forms are *pronouns* or *paragogic letters*.

CHANGES OF THE VOWELS.

§ 126. The changes, which words in the Hebrew (as in other languages) undergo, in order to designate their various relations and significations, are effected partly by a change in the vowels, and partly by a change in the consonants. The laws which regulate the *vowel-changes*, are the subject of our present consideration.

§ 127. VOWELS MUTABLE AND IMMUTABLE. The general principle is, that *pure Vowels are mutable; impure ones immutable*. See § 20. seq.

[Exceptions. (1) *Long impure vowels are sometimes exchanged for each other*; as מָנוּס, plur. מְנוּסִים. (2) *Long impure ones, for long pure ones*; as Imp. 2d pers. masc. קִים, 2d pers. plur. fem. קִמְנָה with Hholem pure; Niph. Fut. 3d masc. sing. יָקִים with Hholem impure and protracted, 3d plur. fem. יִקְמְנָה, with Hholem pure and mutable; Hiph. Imp. 2d pers. plur. masc. יִקְטִילֵנוּ, plur. fem. יִקְטִילְנָה with Tseri pure. (3) *Long impure vowels for short ones*; as גֶּדְוִל, const. גֶּדְוִל gedhöl; הִכְמָה, constr. הִכְמָה. (4) *Long impure vowels for Shevas*; e. g. אֶהָ, fem. אֶהָהּ. It will of course be understood that all the long pure vowels are, from their nature, mutable.

All these changes, excepting No. 1, and the first instance in No. 3, are very frequent in Hebrew. The laws of declension, in such cases, supersede the usual laws of the vowels, applicable to other cases; so that one can call no vowel in Hebrew *absolutely* immutable; all being liable in certain cases to change. But *when* and *where* this happens, can be learned only by practice.

Note 1. The *composite Shevas* in a like way, are frequently exchanged for each other, in the course of declension; e. g. נִשְׁעָלָהּ, fem.

יִצְחָקִי, with suffix. יִצְחָקִי. The *A* sound is shorter than the *E* sound.

Note 2. The proper *mutable* vowels are these ; viz. Qamets, Tseri, and Hholem, all long and pure ; Pattabh medial and short, Seghol medial and short, Hhireq medial and short, Qamets Hhateph, and Qibbuts short, all pure. The other vowels are immutable in the sense above defined, i. e. they remain immutable, unless a particular form of a word becomes more imperious than the usual laws of the vowel-changes.]

§ 128. (a) *The changes of vowels for each other* are very generally, (not always), limited to the respective classes to which they belong.

A few exceptions appear; as מַד, plur. מַדִּים; מוֹרֵג, plur. מוֹרְגִים. So Hiph. הִקְטִיל, 2 pers. הִקְטִילָהּ. Every language has some such anomalies. Practice only can teach how to distinguish them.

(b) Each long mutable vowel has one or more corresponding short ones, for which it may be exchanged; and *vice versa*. E. g.

Long pure vowels.	Corresponding short vowels.
Qamets (ָ)	Patahdh (ַ)
Tseri (ֵ)	{ Seghol (ִ)
	{ Hhireq short (ֶ)
Hholem (ֹ)	{ Qibbutz short (ֻ)
	{ Qamets Hhateph (ֲ)

[§ 129. *Long mutable vowels are exchanged for corresponding short ones ;* (a) When they are in a mixed syllable on which the tone rested, and from which the tone, for some special cause, has been removed, either forward or backward.

E.g. *forwards*; as יִקְטֹל, יִקְטֹל; יִשָּׁב, יִשָּׁב; before Maqqeph, as כֹּל, כֹּל; N^{as}hēr, § 89. With tone moved *backwards*, i. e. towards the right hand; as וַיֵּלֶךְ, וַיֵּלֶךְ; וַיֵּלֶךְ, וַיֵּלֶךְ. The reason of such changes is, that long vowels cannot stand in mixed syllables, unless they are tone-syllables, § 36. Of course, when the tone is removed, they must be *shortened*.

Note. A few solitary cases are found, of *apparent* exception to this principle; e. g. 1 Sam. 17: 35, יָדָהּ בְּמִיתָיו. But the first *Yodh* here is merely a *fulcrum*, § 64.

(b) When they are in a mixed syllable, which the construct state requires to be shortened.

E. g. דָּבָר word, but דְּבַר יְהוָה the word of Jehovah, where the original syllable בָּר is shortened to בַּר; see § 342. b.

(c) Long vowels before a Dagghesh forte latent, in a final letter (not a Guttural), when a change is required, for the most part are exchanged for an *appropriate* short vowel.

E. g. (a) Tseri goes into *Hhireq parvum*; as חֹלִי (with Dag. forte implied in the ם), חֹלִי. (b) Hholem into *Qibbuts short*; as חֹלִי, חֹלִי; but sometimes into *Qamets Hhateph*, as חֹלִי, חֹלִי ōz-zī.

Note. If the tone remains, the vowel continues long in such cases; e. g. שָׁמָּה shām-mā, חֵמָּה hēm-mā.

(d) A pause accent falling on final Tseri, not unfrequently shortens it into Pattahh. See § 145.]

§ 130. *Short vowels in mixed syllables become long*; (a) When the form of the word is in any way so changed, that they come to stand in a *simple* syllable.

E. g. שָׁר, שָׁר; הָב, הָבָה; קָטַל, קָטַל. So, of course, before a Quiescent; as מָצָא instead of מָצָא, גָּזָה instead of גָּזָה = גָּזָה.

[(b) When a Dagghesh forte is omitted in writing, the short vowel that would stand before it becomes long; § 112. comp. § 58. § 59.

E. g. בָּרָךְ instead of בָּרַךְ, בָּרַךְ instead of בָּרַךְ, בָּרַךְ instead of בָּרַךְ, etc.

Note 1. Dagghesh forte, *implied* in a letter at the end of a word, (it cannot be *written* in such a case, § 72), *usually* prolongs the vowel which precedes. E. g. יָגַל instead of יָגַל, אָם instead of אָם, יָתָא, יָתָא for יָתָא yith-āvv; but sometimes the vowel remains short, as יָגַל for יָגַל, כָּב (not כָּב) for כָּבב.

Note 2. In the case *b* above, the syllable with the short vowel, becoming a *simple* one by the coalescence of the implied Dagghesh'd letter, the vowel must of course be lengthened, according to the rule *a* above. Before ה and ח, however, the vowel Pattahh usually remains, in such cases; but it is long, § 112. Note.

(c) The article prefixed to a few words, lengthens the short vowel in them.

E. g. הָאֵר, הָאֵר; הָאֵר, הָאֵר; הָאֵר, הָאֵר; הָאֵר, הָאֵר; הָאֵר, הָאֵר. Usage only can distinguish such cases.

§ 131. A Pause accent falling on a medial Pattahh or Seghol, commonly (not always) lengthens it.

E. g. בָּיִת, בָּיִת; הֶבֶל, הֶבֶל. Occasionally other accents do the same; see § 149.]

Falling away of the Vowels.

§ 132. Vowels are said to *fall away*, when they are dropped and a *Sheva* takes their place.

E. g. דָּבָר, דָּבָר, where the vowel under the ד, in the first word, falls away in the second.

Note. *Apocope* of vowels is dropping them at the end of a word; as יִבְנֶה, יִבְנֶה, where the final quiescent long Seghol of the first word is dropped.

§ 133. When the tone is moved forward one syllable, (i. e. moved toward the left hand); (a) The penult vowel of the ground-form* falls away, if pure and mutable.

E. g. דָּבָר, דָּבָר; עָנָה, עָנָה. If the tone is not shifted, the vowel remains; e. g. רָצָה, רָצָה.

(b) If the tone is moved forward two syllables, both the ultimate and penult vowels, if mutable, fall away.

E. g. דָּבָר, דָּבָר; זָקַן, זָקַן; where both vowels of the ground form vanish. In regard to the short Hhireq which takes the place of one of them, see § 137. In regard to Sheva being inserted when the vowel is dropped, see § 52.

[§ 134. *Regimen or the construct state* (§ 332), usually occasions both the ultimate and penult vowels to fall away, if pure and mutable.

E. g. דָּבָר word, דָּבָר יְהוָה the words of Jehovah. But not all vowels which *appear* to be mutable, are so; see § 20 seq. on the vowels. In particular, Tseri in participial forms, and in many others, remains unchanged by a state of regimen; e. g. קוֹשֵׁל, reg. the same; אָנֹכִי, reg. the same; יָשָׁב, reg. the same; other like forms follow the rule, e. g. בָּן, reg. בָּן; מִקְלָל, reg. מִקְלָל. The vowels are sometimes dubious by usage; as in פָּרַשׁ, reg. פָּרַשׁ and פָּרַשׁ.

Note. In Segholate forms, (Dec. VI. of nouns), the final vowel is merely *furtive*; so that, these nouns being monosyllabic in theory,

* The ground-form is the *primary* one, in number, gender, or tense, to which it belongs; the original, from which the others are derived.

regimen makes no change in their vowels. See in the Paradigm of Dec. VI.

§ 135. *Where the ground-form of a word receives an accession at the end beginning with a vowel; (a) Which requires both consonants of its final syllable to be united with such accession in the same syllable, then the final vowel of the ground-form falls away, if mutable.*

This happens most frequently in verbs; e.g. קָטַל, fem. קָטְלָה; יָקַטַל, plur. יָקַטְלוּ; פָּבַד, fem. פָּבְדָה; part. pres. קָטַל, fem. קָטְלָה, plur. קָטְלוּ; in Piel, מָצַחַד, fem. מָצַחְדָה; but also in nouns of Dec. VII., as אָרַב, plur. אָרְבִים.

(b) Also, where only the final consonant is united with an *accessory* vowel, but the penult consonant, from the nature of syllabication necessary to the form of the word, must have a *Sheva silent*, the final vowel of the ground-form falls away.

E.g. Imp. fem. קָטְלִי (not קָטְלִי), ground-form קָטַל; קָטְלוּ (not קָטְלוּ), ground-form קָטַל.

Note 1. If only the final letter of the ground-form is to be united with the *accessory* vowel, and the penult letter must retain a vowel instead of having a *Sheva*, then such vowel cannot fall away; e.g. דָּבַר, with suffix דָּבַרוּ; בּוֹכָב, plur. בּוֹכְבִים.

Note 2. Usage only will enable the student readily to distinguish the cases where the rule is to be applied. We can see no reason, *a priori*, why the Hebrews might not have said, דָּבְרוּ, as well as דָּבַרוּ, (especially since they say קָטְלוּ, etc.); except that in this way, the method of *suffix-forms* is distinguished from that of simple declension, which marks person and number.]

Rise of New Vowels.

§ 136. We have seen, that two successive vowels may fall away (§ 133. b. § 134), on account of the tone being removed, or of regimen. In such cases, an impossible syllable would arise, (i. e. one with three consonants before a vowel, § 42); consequently, a *new* vowel must be inserted, in order to avoid this.

E.g. דָּבַר, constr. plur. דָּבְרִי *dbhrē*. But this is inadmissible; see § 42. So אָנְשִים, constr. אָנְשִי (with one composite *Sheva*), would be an impossible syllable. A vowel must therefore be *supplied*.

§ 137. In case the vowels falling away leave two *simple* Shevas, the usual supplied vowel is *short Hhireq*.

E. g. דָּבָר, plur. constr. דְּבָרִי instead of דִּבְרִי.

§ 138. But if one of the two letters that have been deprived of their vowels, is a Guttural, then *Pattahh* or *Seghol* must be the supplied vowel.

E. g. אָנָּשִׁי, constr. אֲנָשִׁי instead of אִנָּשִׁי; חָזָקִי, constr. חֲזָקִי.

[§ 139. If an accessory prefix letter with a Sheva, come before a syllable beginning with a Guttural which takes a composite Sheva, such accessory letter takes a *supplied* short vowel, which is homogeneous with the composite Sheva.

E. g. עָבֹד, but with prefix הֶ, הָעָבֹד; אָכַל, הָאָכַל; חָלִי, בְּחָלִי, *bō-hh'li*. The Futures of the verbs הָיָה and הָיָה make הָיָה, הָיָה; and analogous to this are the prefixes, as הָיָה, contrary to the analogy of other guttural forms.

§ 140. When in varying the forms of words it so happens, that analogically two Shevas would come under two successive letters, and the *first* of these would be a *composite* Sheva; then the corresponding short vowel is substituted for such composite Sheva.

E. g. הָיָה instead of הָיָה, which would make an impossible syllable. So הָיָה *po-ōl-khā* instead of הָיָה; הָיָה instead of הָיָה. The ground of this is, that from their nature two Shevas cannot stand together, unless the first be *silent*, and the second *vocal*, except at the end of a word. But in the case above, the *first* is *vocal*, i. e. a composite one, § 46. a; of course the expedient of a *new vowel* must be adopted, in order to avoid an impossible syllable.]

Rise of furtive Vowels.

§ 141. As the Hebrews rarely admit two consonants after a vowel, in the same syllable (§ 42); so, to avoid this, they supply a *furtive* vowel, in most cases where such a concurrence would otherwise take place. This vowel is commonly *Seghol short*; but under words having a penult Guttural, it is *Pattahh short*; with a penult Yodh, it is *short Hhireq*.

E. g. מִזֶּה instead of מִזֶּה, מִזֶּה for מִזֶּה, מִזֶּה for מִזֶּה. See on Dec. VI. § 359, and also § 283. 3. *γ*. on the Segholate forms of verbs.

[Note 1. The 2 pers. fem. sing. Praet. in verbs Lamedh Guttural, takes Pattahh *furtive*; e. g. שָׁמַעְתְּ instead of שָׁמַעְתְּ, in order to ease the pronunciation, § 69.

Note 2. All words having a *furtive* vowel are *Milel*, i. e. accented on the *penult*. In this way they are distinguished from the few forms that resemble them, in the final vowel, but are accented on the ultimate; e. g. בָּרַךְ, בָּרַךְ, etc. Comp. § 100. a.]

Euphonic changes of the Vowels.

[§ 142. These are various. (a) A Guttural with Qamets, seldom admits a Qamets or Pattahh immediately before it, but exchanges them for a Seghol; e. g. הִתְהַרְרִים instead of הִתְהַרְרִים, אֶחָיו for אֶחָיו; פָּתָה for פָּתָה, מָה-אֵלֶיךָ for מָה-אֵלֶיךָ.

Note. The rule is not uniform. Such cases occur, as הִתְהַרְרִים, הִתְהַרְרִים, etc. The word נָעַד is anomalous, being put for נָעַד or נָעַד. The practice of the rule is occasionally extended, to cases where the Gutturals are not present; as עֲדָמָה כְּבוֹדִי, where מָה stands for מָה; also to Gutturals not pointed with Qamets; as הִתְהַרְרִים for הִתְהַרְרִים, *hā-h°dhā-shim*.

(b) In mixed syllables, losing their tone, Seghol in some cases takes the place of Pattahh; e. g. יָדָה, יָדָה for יָדָה; אֶבְרָה for אֶבְרָה. The reason of this is, that Pattahh is better adapted to a mixed syllable with the tone; Seghol, to one without it. Consequently,

(c) In a tone-syllable, we sometimes find Pattahh instead of Seghol; e. g. יָדָה, const. יָדָה, not יָדָה. See Dec. V. of nouns, Parad.

(d) A furtive vowel, at the end of words, causes the preceding vowel, if mutable, to conform. E. g. Qamets; as חוֹתֶמֶת instead of חוֹתֶמֶת. *Pattahh*; as מִלֶּךְ for מִלֶּךְ. *Tseri*; as גְּבֻרָה for גְּבֻרָה. So in verbs, נִבְרָא for נִבְרָא, חָרַף for חָרַף. In Gutturals, מוֹדֵעַ for מוֹדֵעַ.

(e) Anomalous changes of the vowels occasionally occur; probably to mark the *peculiar* pronunciation of certain words. E. g. (1) Long vowels are put for short ones before the composite Shevas; as הִתְהַרְרִים for הִתְהַרְרִים, הִתְהַרְרִים for הִתְהַרְרִים, הִתְהַרְרִים for הִתְהַרְרִים. (2) Short vowels for long ones; as אֶחָיו for אֶחָיו, יָחַם for יָחַם. (3) Long vowels are put for short ones arising out of composite Shevas; as תִּתְהַבֵּהוּ for תִּתְהַבֵּהוּ, תִּתְהַבֵּהוּ for תִּתְהַבֵּהוּ.

All these under *e* are very unfrequent; and it is difficult to decide, whether they should be attributed to mere accidental euphony, to negligence in transcribing, or to a principle of the language.

Vowels changed by Accents.

§ 143. Pause accents, (and sometimes others, see § 149), not only occasion a shifting of the tone-syllable of words (§ 100. *l*), but very frequently occasion a change in the quantity of vowels; usually *lengthening* short vowels, but sometimes *shortening* long ones.

§ 144. I. *They lengthen short vowels*; changing Pattahh and Seghol (when used for Pattahh, § 142. *d*), into Qamets; and Qamets Hhateph into Hholem.

E. g. מֵרִים, מֵרִים; קָטַל, קָטַל; מֵלֵךְ (for מֵלֵךְ, § 142. *d*), מֵלֵךְ. So where they shift the tone also; as אֶתְּהָה, אֶתְּהָה; עֶתְּהָה, עֶתְּהָה. So וַיָּמָת וַיָּמָת *vāy-yā-mōth*, וַיָּמָת.

Note 1. The *praepositive* and *postpositive* accents (§ 95), may affect vowels without standing on them, in the same manner as other accents which are placed on them; e. g. מֵלֵךְ (instead of מֵלֵךְ) with Tiphha *anterius*, Ps. 97: 1; יִשְׁעָבוֹ (instead of יִשְׁעָבוֹ) with Segholta on the ultimate; see § 146.

[§ 145. II. *They shorten long vowels*. Verbs in pause* frequently exchange Tseri ultimate for Pattahh.

E. g. נִגְזַר, נִגְזַר; נִגְזַר, נִגְזַר; נִגְזַר, נִגְזַר. So with verbs, when they have suffixes; as יִחְיֶה, יִחְיֶה; יִחְיֶה, יִחְיֶה. But the cases are numerous, in which rule II. does not have any influence. The whole thing is mere *arbitrary* euphony.

§ 146. A pause-accent on a word, which by declension has dropped the final vowel of the ground form (§ 135), restores that final vowel, and also lengthens the same if it be short.

This takes place, (*a*) When such accent falls on the *restored vowel*; as יִרְאֶה, יִרְאֶה, ground-form יִרְאֶה; טָמְנוּ, טָמְנוּ, ground-form טָמְנוּ; יִקְטֹלוּ, יִקְטֹלוּ, ground-form יִקְטֹלוּ; יִשְׁמְעוּ, יִשְׁמְעוּ, ground-form יִשְׁמְעוּ.

(*b*) When it falls on the succeeding syllable; as יִרְקְדוּן, instead of יִרְקְדוּן, Joel 2: 5; יִדְחֲקוּן instead of יִדְחֲקוּן, Joel 2: 8; גִּלְכוּן instead of גִּלְכוּן, Joel 2: 7.

N. B. Both of these usages are very often neglected.

§ 147. Pause accents, falling on those persons of verbs לִי (properly לִי, § 280), which drop a letter and a vowel, restore the letter as well as the vowel dropped, and affect the vowel, as in the foregoing section.

* A word or syllable is said to be in *pause*, when a pause-accent rests upon it.

E. g. נָטוּר, נָטוּר, ground-form נָטוּה = נָטוּ; בָּעוּר, בָּעוּר, from בָּעוּה = בָּעוּ, § 280. Note.

§ 148. *Where no vowel has been dropped, a pause-accent (a) Falling on simple Sheva penult, puts Seghol in its place.*

E. g. שָׁבָם, שָׁבָם; מִלְכָּךְ, מִלְכָּךְ.

(b) Falling on a composite Sheva penult, substitutes the corresponding long vowel.

E. g. אָנִי, אָנִי; חָלִי, חָלִי; cases with (:) do not occur. But the practice is not entirely uniform; e. g. עָדִי, עָדִי; חָצִי, חָצִי.

§ 149. *General Remark.* The effect of pause-accents is not uniform. In a great number of cases, no change is occasioned by them. On the other hand, most of the *Disjunctive* accents, and even several of the *Conjunctives*, not unfrequently produce the same effect in prolonging syllables, as the Pause-accents. For example, (a) *Disjunctives*; יִרְצֶנּוּ, בָּעִיר, שְׁמַעְהוּ, שְׁמַעְהוּ; טַמְנֶנּוּ, טַמְנֶנּוּ; רָכַשׁוּ, רָכַשׁוּ; (b) *Conjunctives*; as יִתְחַלְלוּ, יִתְחַלְלוּ; יִשְׁאוּ, יִשְׁאוּ; Ps. 5: 12. etc. The entire want of any regular system, in regard to the influence of the accents over the vowels, shews very clearly, that such influence belongs only to the occasional method of reading certain passages or words, and not to the essential mutations of the language itself.]

Vowels changed by accession and transposition.

[§ 150. Forms of verbs ending in ו, receiving an accessory pronoun beginning with a consonant, and not having the tone upon it, drop the first vowel of the ground-form, if it be mutable, and restore the second, which had been dropped by declension, and (if it be short) lengthen it.

E. g. עָזַב, plur. עָזְבוּ, with suffix עָזְבוּנִי; so יִמְצְאוּנִי, יִמְצְאוּנִי; שְׁמַעְנוּ, שְׁמַעְנוּ.

§ 151. *Transposition is only occasional and euphonic.* It belongs not to the rules of language. Instances of it are such as the following, viz. יִחַדְךָ for יִחַדְךָ, בְּהַשְׁמָה for בְּהַשְׁמָה, etc.]

Vowels changed by position.

[§ 152. The *prefixes* to words, consisting of one letter, vary their vowels, according to the nature of the words to which they are attached. Thus,

(a) *The article הַ* (for הֶ § 162) has, (1) Usually, Pattahh followed

by Daghesh forte; e. g. $\text{הַלְנָחַשׁ} = \text{נָחַשׁ}$. (2) Before the Gutturals א, ע and ר, it takes Qamets; as הָאִישׁ , הָעֵץ , הָרֹאשׁ . (3) Before ה and ח, Pattahh long is the more usual vowel; as הַחֹשֶׁךְ , הַחֵץ . (4) Before all the Gutturals, when they have a Qamets under them, the article usually takes Seghol; see § 142. a. (5) The Daghesh after the article is not only omitted before the Gutturals and Resh (§ 111), but usually omitted, also, before words beginning with מ and נ having a simple Sheva; e. g. הַמְבַקֵּשׁ for הֶמְבַקֵּשׁ , הַיָּאֹר for הֶיָאֹר .

Note. When the article is preceded by the particles, ב, פ, ל, it frequently suffers *syncope* (§ 108. b), and gives up its vowel to the particles; as בְּשָׂמִים for בַּשְׂמִים , פְּהָעֵם for פַּהָעֵם , לְהָרִים for לַהָרִים . But on the contrary, it frequently resists syncope; as לְהָעֵם , etc.

(b) The particles ב, פ, ל, are appropriately pointed with Sheva simple. But, (1) Before the composite Shevas, they take the corresponding medial vowel; e. g. בְּחֹרֶן , לְחָלִי *le-hh^oli*, etc. (2) Before accented syllables, they usually take Qamets; as לְמֹת , לְגִשָׁת , לְבָטֵם . But this is confined chiefly to forms of the Inf. mood not in regimen; to pronouns; and to tone syllables at the end of a verse, or of a disjunctive clause. In other cases, the usual punctuation is Sheva.

(c) The conjunction ו is appropriately pointed with a Sheva simple. But, (1) Before Gutturals with a composite Sheva, it takes the corresponding medial vowel; as וַעֲבֹד . (2) Before א which would regularly have a composite Sheva, it sometimes takes a corresponding contracted vowel in which א quiesces; as וַאֲלֵהִים for וַאֲלֵהִים , see § 119. c. 1. (3) Before a tone-syllable it frequently takes Qamets; as וַיִּדֹר , וַיִּפְחֹת . The usual cases of this nature, are before a Disjunctive accent; before a Conjunctive one, ו retains Sheva. (4) Before a Sheva vocal either simple or composite, under a letter not a Guttural, and also before ב, מ, פ, it takes Shureq; as וַיִּזְהַב , וַיִּזְכֹּל , וַיִּפְרֹעַ , וַיִּמְלֹךְ , וַיִּבְרֹא , וַיִּצְעֹק . (5) Before Yodh with Sheva, it takes long *Hhireq*; as וַיְהִי , $\text{וַיֵּי$. (6) Before the verbs וַיִּהְיֶה and וַיִּהְיֶה , it sometimes takes short *Hhireq* or Seghol; as וַיִּהְיֶה , וַיִּהְיֶה , וַיִּהְיֶה .

(d) The interrogative ה changes its usual punctuation, (1) Before Sheva simple, it takes Pattahh; as הַכּוֹזֵן . (2) Before Gutturals with Qamets, it takes Seghol; as הֶחֱכֵם , *is he wise?* (3) Before Gutturals without Qamets, Pattahh and sometimes Qamets; הֲאֵלֵךְ , *shall I go?* הֲאַתָּם *vos ne?* (4) It sometimes imitates the punctuation of the article before a letter with Sheva; e. g. הַבִּזְזִית *an tunica?* הַדִּרְבִּי *tiaene meae?* And even before a letter with a vowel, although very rarely; as הַיֵּטֵב *an bonum erit?*

PART III.

GRAMMATICAL STRUCTURE AND FORMS OF WORDS.

§ 153. *Radical Words.* The Hebrew and its cognate languages, in their present state, exhibit a surprising degree of regularity and uniformity, in the construction and sound of the radical words. This circumstance forms a broad line of distinction between them and all the western languages. Almost all radical words, which with few exceptions are verbs, consist of only three letters usually forming two syllables; as מָלַךְ *he reigned*, אֶרֶץ *the earth*. From such trilateral roots are derived the various forms of nouns and verbs, which are used to express case, number, gender, person, tense, etc. and the different forms of nouns, adjectives, particles, etc. From this general principle of derivation as to nouns, etc. (which was commonly represented by the older grammarians as *universal*), are to be excepted, perhaps, a few words, which constitute the names of familiar objects; e. g. אָב *father*, אִמָּה *mother*, יָד *hand*, etc. A few particles and primitive pronouns also are *biliteral* in their root, and perhaps not derived from any *trilateral* word.

§ 154. *Conformity to the same principles.* So extensively, in Hebrew, is the principle of inflection grounded on derivation from a trilateral root, that nouns which are primitive and biliteral, conform to the common laws in their declension; i. e. they are treated as though they were derived from trilateral roots. Thus אָב by inflection becomes אֲבִי = אָבִי, as if derived from אָבִי; although אָב seems to be a primitive.

§ 155. *Biliteral roots.* From some appearances in the Hebrew language, it is probable that originally it contained a greater number of biliteral roots, than at present; and that its trilateral forms were, in many instances, constituted by doubling the second radical of the root, or adding to it one of the vowel-letters, or the semi-vowel Nun. E. g. טוֹב and טוֹב to *be good*, common root טו. נָפַח and פּוּחַ to *blow*, common root פח. דָּבַח, דָּוָח, דָּבַח, דָּבַח to *thrust down*, common root דָּב.

In like manner, there are a considerable number of words in the Hebrew and its cognate dialects, in which two of the radicals are the

same, while the third is quite different, and yet the meaning of all the words remains the same. E. g. The verb signifying *to lick*, is either לָצַק, צָצַק, נָצַק, חָצַק, קָצַק, חָצַק, or קָצַק; the letters צָ being uniform in all.

But if biliteral roots were originally more numerous than at present, they had conformed to the common laws of the language at least as early as the written Hebrew now extant; since the written language every where presents the trilateral forms, as principally constituting the radical words.

§ 156. *Quadriliteral and quinqueliteral roots* are very rare in the Hebrew; such as מְרִיבָה *a fruitful field*, אֲכַלְכֵּל *to devour*, שָׁמַטְשָׁן *to be quiet*. Those which exist, are formed by the addition or insertion of a letter or letters, to lengthen the trilateral root; in the same manner as triliterals are formed from biliterals, as described above in § 155.

§ 157. The parts of speech in Hebrew are, *the article, pronoun, verb* (including the *participle*), *noun, adjective, adverb, preposition, conjunction, and interjection*; which will be treated of in their order.

§ 158. *The proportional number of roots*, in the various parts of speech in the Hebrew, may be thus arranged. (a) The verb is altogether most frequently primitive. (b) Only a small number of nouns are primitive. (c) The original pronouns, personal, demonstrative, etc. are all primitive. (d) Particles are some of them primitive, and some are derived from other parts of speech. The Hebrew has very few particles.

Grammatical structure of words.

§ 159. There are two ways in which case, number, gender, person, tense, &c. may be expressed in any language. *First*, by the inflection of the original words or ground-forms; and *secondly*, by affixing other words or particles, which serve to express relation. The Hebrews, as the sequel will shew, made use of both these methods.

§ 160. *Composite words*, i. e. compound verbs, nouns, etc. which the Greek, Latin, and other western languages exhibit, are not usual in the Hebrew. Words properly *composite* are found in Hebrew, almost exclusively in proper names; where, however, they frequently occur.

§ 161. The Hebrew also differs from the languages of the west, in the mode of writing many of its particles, and the oblique cases of personal pronouns. These, instead of standing by themselves, are commonly united with the verbs, nouns, etc. to which they belong, or on which they depend, so as to form with them but one word.

OF THE ARTICLE.

§ 162. The Hebrew has but one article, viz. הַ, commonly written הֶ. It corresponds in a good degree, but not universally, with the definite article *the* in English.

§ 163. In writing, the *Lamedh* of the article הַ is always assimilated to the first letter of the noun to which it is prefixed, and expressed by a *Daghesh forte* in that letter, or by some equivalent.

E. g. הַמָּטָר *the rain*, instead of הֶל מָטָר; הַאָּדָם *the man*, instead of הֶל אָדָם, etc., § 107. I. b. § 111. For the various pointing of the article, see § 152. a.

Note. That the original form of the article was הֶל, seems probable from the form of the Arabic article, ال, whose ל is frequently assimilated, in the same manner as the Hebrew. The only difference is, that in Hebrew the assimilation, or some equivalent for it, is *universal*; in Arabic, it is usual only before the *solar* letters.

OF PRONOUNS.

§ 164. I. PRONOUNS PERSONAL. The Hebrew is rich in personal pronouns; not only distinguishing the masc. and fem. of the 2d and 3d persons, when they stand as the subjects of verbs, but possessing forms appropriate to the oblique cases which follow verbs, nouns, or particles.

The following table exhibits the Nominative case, or *ground-form*, of all the personal pronouns.

	Singular.	Plural.
com. I,	אֲנִי, אַנְכִּי	אֲנֵינוּ, אַנְהוּ.
mas. thou,	אַתָּה, אַתָּ	אַתֶּם.
fem. thou,	אַתְּ, אַתִּי	אַתֶּנָּה.
mas. he,	הוּא,	הֵם, הֵמָּה.
fem. she,	הִיא, הִוא (hī)	הֵנָּה, הֵנָּה.

[§ 165. (a) In *pause*, the pronouns assume the forms, אַתָּה, אַתָּ, etc., § 144. (b) The א in הוּא, הִיא, (hī), is *paragogic*, § 125. a. and *otiant*, § 57. (c) The form אַנְהוּ seldom occurs; אֲנֵינוּ,

only in Jer. 42: 6. (d) In אֲנִי, הֵמָּנָה, הֵמָּנָה, the הֵּ is *paragogic*, § 125. b. (e) The forms אֲנִי, אַתָּה, אַתָּה (at), אַתָּה, אַתָּה, are probably for אֲנִי, אַתָּה, אַתָּה, אַתָּה, § 107. a. (f) הִיא (hi), is anomalous, (probably the older form of the pronoun); the marginal reading or Keri (§ 103) always supplying the form הִיא, as a correction. It is found only in the Pentateuch.

Note. The ground-forms of the pronouns above, though generally designating only the Nominative case, do sometimes stand in other cases, § 468.]

§ 166. The *oblique* cases of personal pronouns, in Hebrew, are represented by fragments of primitive pronouns united with verbs, nouns, and particles, so as to make one word, instead of being written separately as in the western languages.

For an account of these *pronominal Suffixes*, as appended to the above mentioned classes of words respectively, see for verbs § 309 seq., for nouns § 336, for adverbs § 405, for prepositions § 408, and for interjections § 410.

§ 167. II. PRONOUNS DEMONSTRATIVE. Of these there are but few in the Hebrew, viz.

Singular.		Plural.
Masc. הַזֶּה, fem. זֹאת, com. הַזֶּה, <i>this</i> .		Com. אֵלֶּה <i>these</i> .
הַלְזֶה,	זֶה,	זֶה, <i>this</i> .
		אֵלֶּה <i>these</i> .

Note. The *usual* forms are those in the first line; those in the second, are *unusual*. For זֹאת, the form זֶה is sometimes used; once הַלְזֶה, Ezek. 36: 35.

§ 168. III. PRONOUNS RELATIVE. The only proper one is אֲשֶׁר, *who, which, what*, of every gender and number.

[Note. This pronoun is contracted mostly in the later Hebrew, by dropping the א (§ 108. a), and assimilating the ר (§ 107. c); as אֲשֶׁר instead of אֲשֶׁר לוֹ. The ש (the *apocopate* form) has various pointing, according to the nature of the word which follows; e. g. שְׁ, שֶׁ, שֵׁ, שִׁ, as שֶׁהוּא Ecc. 3: 18.

§ 169. The *demonstratives*, הַזֶּה and זֶה, are occasionally employed as *relatives*.]

§ 170. IV. PRONOUNS INTERROGATIVE. These are two, viz. מִי *who*, and מָה (מַה, מֶה) *what*.

Note. Before a Daghash *euphonic*, the form מַה is used, as מַה-לֵּךְ; before a Guttural with Qamets, מָה, as מָה אֲנִי.

OF VERBS.

§ 171. *Classification.* They are distributed into (a) *Primitive*, i. e. underived from any other words; e. g. מֶלֶךְ *to reign*,* שָׁב *to sit*, and so of most of the Hebrew verbs. (b) *Derivative*, i. e. such as come from primitives by the accession of formative letters. Such are all the conjugations of verbs excepting the first or *Kal*. (c) *Denominative*, i. e. those which are formed from nouns, (*de nomine*); e. g. יָשַׁב *to live in a tent*, from יֶשֶׁבֶת *a tent*.

Note. These divisions concern the *origin* of verbs, but not the mode of inflection. A great number of verbs is comprehended in the class *b*, while very few belong to the class *c*.

§ 172. *Inflection.* In respect to *inflection*, verbs are divided into *regular* and *irregular*. *Regular verbs* are those which are analogous in their inflections, and preserve through all their changes their original *triliteral* root. *Verbs irregular* are either *pluriliteral*, or those which drop or assimilate one or more of their radical letters.

§ 173. *Conjugation.* (a) The term *conjugation*, in grammars of the Greek, Latin, and some modern languages, is employed to denote different classes of verbs, which are distinguished from each other by certain peculiar characteristics of form or inflection, and which are therefore said to belong to the first, second, third, etc. conjugation. In this sense, the Hebrew might be said to have several conjugations; but this word is not so used by Hebrew grammarians.

(b) In Hebrew grammar, the word *conjugation* is applied to *different forms of the same verb*, and corresponds in some degree with the term *voice* in Greek grammar, although it is employed in a much more extensive sense. The passive and middle voices, in Greek, exhibit the original idea of the verb under certain modifications, or with some additional shades of meaning. So the property of all the conjugations in Hebrew, is *to vary the primary meaning of the verb*, by uniting with it an *accessory* signification. The Hebrews were thus enabled to express, by means of their conjugations, all those various modifications and relations of verbs, which, in most other languages, are expressed either by composite verbs, or by several words.

Note. The most convenient arrangement is, to make as many conjugations as there are forms of verbs, original and derived. These are presented to view in the following section.

* Literally, *he reigned*. The Infinitive in English is used in this work, merely for the sake of brevity, in preference to the Praeter which would exactly correspond to the Hebrew root.

§ 174. THE USUAL CONJUGATIONS of the verbs are as follows,

ACTIVE.		PASSIVE AND REFLEXIVE.	
Name.	Form.	Name.	Form.
1. Kal	קָטַל	2. Niphal	נִקְטַל
3. Piel	קָטַל	4. Pual	{ קָטַל קָטַל
5. Hiphil	הִקְטִיל	6. Hophal	{ הִקְטִיל הִקְטִיל
7. Hithpael	הִתְקַטַּל		

[§ 175. PECULIAR CONJUGATIONS. The conjugations frequent only in certain classes of verbs, are,

(a) 1 Poel סוּבַב. 2 Poal סוּבַב. 3 Hithpoel הִתְגוּלַל.

These conjugations are found in the class named *Ayin doubled* (עָצ), and very rarely appear in any other. They take the place of Piel, Pual, and Hithpael, as these appear in regular verbs; see § 262.

(b) In verbs *Ayin Vav* (ו"ו § 269), forms similar in appearance are common substitutes for the regular Piel, Pual, and Hithpael; viz. 1 Polel קוּמַם. 2 Polal קוּמַם. 3 Hithpolel הִתְקוּמַם.

Note. Although the appearance is the same, in the two classes, *a* and *b*, yet the mode of formation is very different. E. g. סוּבַב, etc. comes from the root סָבַב, and is formed by inserting *i* between the two first radicals; while קוּמַם, etc. comes from קוּם, and is formed by doubling the last radical. Most of the lexicons and grammars name the class *b*, Pilel, Pulal, etc., because, in regular verbs, the shape of these conjugations would be like קָטַל, קָטַל, etc. But as these conjugations scarcely have an existence in regular verbs, (and have not even a similar corresponding one in the Arabic, excepting the very rare and peculiar conj. IX. and XI.), so it is much better, for the sake of perspicuity, to name them as I have done here. *A potiori nomen fit*; a good rule in making out artificial denominations of this nature.

§ 176. UNUSUAL CONJUGATIONS. Most of these are of very rare occurrence; and several of them occur not more than two or three times, in the whole Scriptures. They are as follows; viz.

1. *Hothpaal* or *Huthpaal*, הִתְקַטַּל, הִתְקַטַּל, both passive forms of Hithpael. Comp. Pual in § 174. They are of very rare occurrence.

(2) *Pilel* active, and *Pulal* passive, קָטַל, קָטַל, (comp. § 175. b. Note), occurring only in five or six cases, in regular verbs.

(3) *Pilpel* active, and *Polpal* passive, formed out of verbs עָו and עו, by repeating the first and last radicals; e. g. from אָל comes אָלָּא, אָלָּא; from פָּו, פָּוּל and פָּוּל. These are equivalent to the forms, from the same verbs, described in § 175. a. b.

(4) A form *Tiphel* seems to have been in existence; e. g. תִּהְיֶה from הָרָה, תִּהְיֶה, from הָרָה. Once we have a *Pæol* form; e. g. in הַצּוֹרֵר.

Note. Some others are made by some grammarians; but they are disputed ones, and it is of little or no importance to the student to insert them here, as his lexicon will give him the requisite information.

§ 177. PLURILITERAL VERBS, i. e. whose root consists of more than three letters, take the following forms; viz. שָׂאֵנָן, פָּרְשׁוּ, בָּרַסּוּ, active; הִמְרִימָר, רָטַפּוּשׁ, בָּרַבּוּ, passive.]

§ 178. No one verb in Hebrew exhibits all the conjugations above mentioned; and very few exhibit all the usual ones in § 174. Neither does the active or passive meaning *always* attach to the forms, under which it is ranged; as will be seen in the sequel. *Predominant* usage directs the classification of the respective conjugations.

§ 179. The names of all the derived conjugations are borrowed from the various forms of the verb פָּעַל, which the old grammarians used in constructing the paradigms; and are merely the modes of pronouncing those several forms. The first conjugation is called קָל Qāl, or, (as it is usually written,) Kāl, i. e. *light*; because it is not, like the derived forms, increased by the addition of any letter to the root. The other names are formed thus; נִפְעַל Nīph-ēāl; פִּיעַל Pī-ēāl, Dagħesh forte being excluded by the Guttural; פֻּיעַל Pū-ēāl, Dagħesh beīng excluded; הִפְעַל Hīph-ēāl; הֹפְעַל Hōph-ēāl; הֻחְפְּעַל Hūh-pā-ēāl, Dagħesh excluded; and so of the unusual conjugations.

§ 180. The third person singular, of the Praeter tense in *Kal*, is regarded as the root of all verbs; one class (verbs עו) excepted, whose root is the triliteral Infinitive, as קוּם.

§ 181. (a) KAL is generally active; but it may be either transitive or intransitive.

(b) The root has three different forms, distinguished by the final vowels, Patthah, Tseri, and Hholem.

E. g. פָּקַד to visit, זָקֵן to be old, and יָגַר to fear.

Note 1. The form with final Pattahh is generally active, and transitive; but sometimes it is intransitive, as גָּבַר to be great. The other two forms are usually intransitive, but sometimes otherwise.

Note 2. Some verbs in *Kal* have a *passive* meaning; e. g. שָׁכַן, to inhabit and to be inhabited; הֶעֱלָה to elevate, and to be elevated.

§ 182. (a) *NIPHAL* is formed by prefixing *Nun* to the ground-form of the verb, and dropping the first vowel of the same; e. g. נִקְטַל, קָטַל.

Note. The real prefix seems to be הֵן; (in Arabic, it is هـ). In the *Infin.* this developes itself; e. g. הֵנִיקְטַל = הִנְקִטַּל, *Nun* being assimilated in the first form, § 107. a. The appropriate pointing of the prefix *Nun*, in the *Praeter*, would be *Sheva* (ֶ); but short *Hhireq* is necessarily substituted for it, § 137, or an equivalent vowel in case the first radical is a *Guttural*, § 138.

(b) *Significations of Niphal.* (1) It is *passive* of *Kal*, when *Kal* is transitive. (2) *Passive* of *Piel*, or of *Hiphil*, when they are transitive and *Kal* is intransitive. (3) It is often a *reflexive* form, corresponding to the middle voice of the Greeks; as הִשְׁמִיר watch thyself, שָׁאַל he asked for himself. These are the usual meanings.

(4) It also has an *intransitive* sense, and often expresses passion or affection; as נִהָיָה, he was sick, *Kal*, הָיָה the same; נִאָּח to sigh. (5) To shew one's self as doing a thing, or as suffering it to be done; e. g. נִבְבֵּר to shew one's self honourable, נִגַּע (= נִגְבַּע) to exhibit one's self as smitten, נִצְטָר to suffer one's self to be entreated. (6) To express reciprocal action; as נִשְׁפָּט to contend, viz. with another; נִלָּחַם to fight, viz. with an enemy; נִלְוֶה to confer with, viz. another.

Note. It is often used in such a connexion, that it must be translated by a corresponding verb having *can, may, must, ought, could, would, should*, etc. before it; e. g. Gen. 6: 21. 16: 10. 20: 9, etc.

§ 183. (a) *PIEL* is characterised by its doubling the middle radical; as קָטַל.

Note. In case the middle radical is a *Guttural*, and cannot take a *Daghesh forte*, the preceding vowel is prolonged, as a compensation, (§ 111. § 112); e. g. קָטַל for קָטַל, etc.

(b) *Significations of Piel.* (1) It is *causative* of *Kal*; e. g. אָבַד to perish, אֶבְדֵּר to cause to perish. This is the predominant meaning.

(2) To let any thing or person be or do thus and so; to regard or exhibit it or him, as being or doing thus and so; e. g. הִיָּה to let one live; צִדֵּק, to shew or pronounce one to be just; טָהַר, to pronounce one unclean. (3) It is *intensive* of *Kal*; e. g. שָׁאַל to ask, שָׁאַל to beg; שָׁבַר to break, שָׁבַר to dash in pieces. (4) It has a *privative* sense; e. g. יָדַע to know, יָבַר to misapprehend; *Hiph.* הִשְׁרִישׁ to take root, *Piel.* שָׁרַשׁ to root out. (5) It often agrees, in signification, with *Kal* transitive; seldom has it an *intransitive* meaning.

§ 184. PUAL is simply the *passive* of Piel, and is characterised by a Daghes in the middle radical, (or a compensation for it when it is excluded), and by Qibbuts short or Qamets Hhateph in the first syllable; e. g. קָטַל, or קָטַל qōttāl.

§ 185. (a) HIPHIL prefixes *He*, and inserts *Yodh*, before the two last radicals; e. g. קָטַל, Hiph. הִקְטִיל.

(b) *Significations of Hiphil.* (1) It is causative of Kal; as קָדַשׁ to be holy, הִקְדִּישׁ to make holy. This is the usual meaning.

(2) Not unfrequently is Hiphil used in the same sense (transitive and intransitive) as Kal; e. g. הִשְׁחָדָה to corrupt, הִשְׁקִיט to be quiet, הִלְבִּין to be white.

Note. Seldom are Piel and Hiphil, of the same verb, both used in a *causative* sense. When both are employed, it is generally with some shade of difference in their signification; e. g. כָּבַד to honour, הִכְבִּיר to render powerful.

§ 186. HOPHAL is characterised by ה prefixed to the root, followed by the vowel Qamets Hhateph or short Qibbuts; e. g. הִקְטַל, or הִקְטַל.

It is usually the *passive* of Hiphil; but it occasionally has an intransitive meaning, as Fut. Hoph. יָכַל he shall be able, from יָכַל.

§ 187. (a) HITHPAEL prefixes הִת to the Inf. form of Piel; e. g. Inf. Pi. קָטַל, Hith. הִתְקַטַּל.

[(b) The characteristic הִת undergoes several mutations, when it comes before the Sibilants, or the cognate letters. E. g.

(1) Before a Sibilant, the ה changes places with it; as in the following examples; viz.

E. g.	ס	Kal	סָבַל	Hithpa.	הִסְתַּבַּל	instead of	הִסְבַּל
	ש	—	שָׁגַב	—	הִשְׁתַּגַּב	—	הִשְׁגַּב
	ש	—	שָׁמַר	—	הִשְׁתַּמַּר	—	הִשְׁמַר
	צ	—	צָדַק	—	הִצְתַּדַּק	—	הִצְדַּק

In the latter case (צ), the ה is not only transposed, but changed into its cognate ט. This case, however, is very unfrequent in Hebrew, though common in the cognate languages.

(2) Before a cognate letter, the ה is more commonly *assimilated*.

E. g.	הִדְבֵּר	instead of	הִתְדַבֵּר	from	דָּבַר
	הִשְׁהַר	—	הִתְשְׁהַר	—	טָהַר
	הִתְמַם	—	הִתְתַּמַּם	—	תָּמַם

(3) The same usage of *assimilation* is occasionally extended to some other letters; e. g.

With ז, as	הִזְבֹּחַ	instead of	הִתְזַבַּח	from	זָבַח
— כ, as	הִפְסֵה	—	הִתְפַּסֵּה	—	פָּסַה
— נ, as	הִנָּבֵא	—	הִתְנַבֵּא	—	נָבֵא
— ר, as	הִאֲרוֹמֵם	—	הִתְאֲרוֹמֵם	—	רָוֵם (§110.)
— ש, as	הִשְׁוִימֵם	—	הִתְשֻׁוֹמֵם	—	שָׁוִם]

(c) *Significations of Hithpael.* (1) It is *reflexive* of Piel ; as קִדְּשׁ *to sanctify*, הִתְקַדְּשׁ *he sanctified himself*. (2) It signifies to make one's self be or do, or to exhibit one's self as being or doing, that which the verb in its ground-form signifies ; e. g. הִתְהַדַּבֵּם *to show one's self cunning*, from הִדַּבֵּם *to be wise* ; הִתְהַנָּהֵל *to behave one's self proudly*, from גָּדַל *to be great* ; הִתְהַלְּצָה *to represent one's self as sick*, from הָלַח *to be sick*. Also with some slight modifications, as הִתְחַכֵּם *to think one's self wise*, from חָכַם *to be wise* ; הִתְחַשַּׁב *to make one's self to be sought*, i. e. *to conceal one's self*, from חָשַׁב *to seek* ; הִתְחַנֵּן *to ask favour for one's self*, properly *to make one gracious*, from חָנַן *to be gracious*. These are the leading significations.

(3) It is sometimes the passive of Piel ; as פָּקַד *to number*, הִתְפַּקַּד *to be numbered*. (4) It is also intransitive ; as הִתְאַמָּה *to be angry*. (5) It is not unfrequently active and transitive ; as הִשְׁמִיעַ *to keep or observe*, viz. laws, statutes, etc.

Unusual Conjugations.

[§ 188. Poel, Poal, and Hithpoel, are merely substitutes for the Daghesht'd conjugations, § 175. a ; as are also Polel, Polal and Hithpolel, § 175. b ; and likewise Pilel and Pulal, § 176. 2.

Note. When the regular Piel, Pual, etc. of verbs עָל and עָו are employed, together with the forms just mentioned, there is generally some slight distinction of meaning between them, such as is described in § 185. b. Note.

§ 189. Pilpel and Polpal are only another form for Piel and Pual, § 176. 3.

§ 190. Hothpaal and Huthpaal agree in meaning with Hithpael, when it is used in a *passive* sense.

Note. The other nsfrequent conjugations have generally an intensive signification. The *pluriliteral* verbs are few, and of various significations.]

§ 191. *The moods and tenses* of verbs are very limited in Hebrew. The moods are the Indicative, the Imperative, and the Infinitive ; the tenses are the Praeter and Future.

§ 192. *The number, person, and gender* of verbs, are expressed with unusual fulness and accuracy.

§ 193. *The ground forms* of all verbs are (1) *The Praeter*, 3 pers. singular ; which is the ground-form of the past tense and the present participle. (2) *The Infinitive construct* ; which is generally regarded as the ground-form of the Future and Imperative.

But in verbs with Future Pattahh, the Inf. construct takes *Hholem* regularly; which seems to be at variance with this principle; at least, it is an exception (a large one too), to the maxim as just laid down, see § 212. 2. § 230. respecting the Inf. const. as a ground-form. However, out of Kal, the Inf. may well be taken as the ground-form of the Fut. and Imp. in all the conjugations; and even the participles in Piel, Pual, Hiphil, Hophal, and Hithpacl, are derived from the Inf. form in the same conjugations.

§ 194. *The Praeter* is declined by adding to the root, (the 3d pers. sing. masc.), fragments of pronouns, in order to designate person and gender; e. g.

Singular.

3 mas.	קָטַל	ground-form.	....	...
3 fem.	קָטְלָהּ	by adding הָ	...	fragment of הָיָא.
2 mas.	קָטַלְתָּ	— תָּ	תָּהּ	— — אָתָּה.
2 fem.	קָטַלְתְּ	— תְּ	תִּי	— — אָתִי.
1 com.	קָטַלְתִּי	— תִּי	תָּ	prob. from obs. אָתִי.

Plural.

3 com.	קָטְלוּ	— וּ	וָא	derivation unknown.
2 mas.	קָטַלְתֶּם	— תֶּם		fragment of אָתֶם.
2 fem.	קָטַלְתֶּן	— תֶּן	תָּהּ	— — אָתֶן.
1 com.	קָטַלְתֶּם	— תֶּם		— — אָתֶם.

§ 195. *The Inf. construct*, (the ground-form of the Fut. and Imp. mood), has like the Praeter Kal (§ 181. b), three forms; viz. as קָטַל, שָׁכַב, נָתַן. The Inf. in the derived conjugations, takes the vowels peculiar to such conjugations respectively.

Note. Besides these endings, it sometimes takes the form of a fem. noun, in regular verbs, § 212. 3; and in some irregular ones, the fem. form is almost the only one in use; e. g. in verbs Pe Yodh, etc.

§ 196. *The Inf. absolute* takes Qamets in the first syllable, and *Hholem* impure in the last; e. g. קָטוּל.

Note. This form is preserved, even in most of the irregular verbs. In verbs עָו, however, we have קוּם for קוּם. Even the *derived* conjugations preserve, for the most part, the final *Hholem* impure; e. g. Niph. הִקָּטַל, Piel קָטַל, Hoph. קָטַל. Hiphil has Tseri; as הִקָּטְרַל or הִקָּטַל. The variations will be noted, under the respective classes of verbs.

§ 197. *The Future tense* is declined, by prefixing fragments of pronouns to the ground-form, i. e. the Inf. construct; and also by suffixing them, in some cases, in order to mark the gender or number.

Compare the Praeter, § 194, which is declined by the aid of formative *suffixes* only. The following table exhibits the probable derivation of most of the Fut. formative prefixes and suffixes.

Singular.

Inf. const. קטל ground-form.

3 masc.	יקטל	by prefixing	— י	{ prob. from יקטל, י for י to begin a word.
3 fem.	תקטל	. . . . .	— ת	deriv. uncertain.
2 mas.	תקטל	. . . . .	— ת	from תקטל.
2 fem.	תקטלי	by suff. and pref. י.	— ת	{ pref. fr. תא; suff. from יא to mark the fem.
1 com.	נקטל	by prefixing	— נ	from נקטל.

Plural.

3 mas.	יקטלו	by suff. and pref. ו	— י	deriv. of י uncertain.
3 fem.	תקטלנה	. . . . .	— ת	{ deriv. of ת uncertain; נה from תנה.
2 mas.	תקטלו	. . . . .	— ת	pref. from תא.
2 fem.	תקטלנה	. . . . .	— ת	{ prefix from תא; נה from תנה.
1 com.	נקטלו	by prefixing	— נ	from נקטל.

[§ 198. The *praeformative affixes* to the Fut., would appropriately have a Sheva for their vowel-pointing, (as in Piel, Pual, Hithp. they have), but this receives various modifications, according to the pointing of the letter which follows; see §§ 136—139.

§ 199. In the derived conjugations, (Niphal, Hiphil, Hophal, and Hithpael), the *praeformatives* of the Fut. almost always expel the characteristics of the conjugations, and transfer their vowel points to themselves; e. g.

Fut. Niphal	יקטל instead of	יקטל from Inf.	יקטל
— — in verbs	יקטל	— יקטל	יקטל
— Hiphil	תקטל	— תקטל	תקטל
— — in verbs	תקטל	— תקטל	תקטל
— Hophal	תקטל	— תקטל	תקטל
— — in verbs	תקטל	— תקטל	תקטל
— Hithpael	תקטל	— תקטל	תקטל]

§ 200. The final vowel of the Fut. may be, (like that of the Praeter and Inf.), either Hholem, Pattahh, or Tseri.

E. g. With *Hholem*, (which is by far the most usual form); as יקטל. With *Pattahh*, (which is common in *intransitive* verbs, having a Praeter with Tseri, and also in verbs with a Guttural in the final syllable, and some others); as יקטל, יקטל, יקטל = יקטל, יקטל = יקטל, etc. With *Tseri*; as יקטל, יקטל, יקטל = יקטל, etc.

§ 201. *The Imperative* follows the same analogy as the Future, taking the same vowels in its final syllable, and for the like reasons. It is declined by means of suffix-fragments, like those in the Praeter and Future.

Note. The Imp. has only the 2d persons; when an Imp. sense for the 1st and 3d persons was needed, the Hebrews employed those persons of the Fut. tense.

§ 202. *The Participles*, in Kal, are both active and passive; in the other conjugations there is but one form, which follows the conjugation in respect to its meaning.

E. g. Kal, כֹּתֵב scribens, כְּתוּב scriptum. But in verbs with final Tseri and Hholem, the part. present retains the form of the Praeter, as Praet. מָצָא, part. מָצֵא; Praet. רָגַר, part. רָגֵר; so in verbs כָּוַן, Praet. קָם, part. קָם. In Niphal the same principle prevails, with a slight variation; as Niph. נִקְטַל, part. נִקְטָל, i. e. with final Pattahh prolonged.

Note 1. *Intransitive verbs* usually have but one form of the participle in Kal, which may have either an *active* or *passive* meaning, as the case requires.

Note 2. Beyond Niphal, all the participles are derived from the Infinitive form of their respective conjugations, by prefixing מ, and dropping the characteristic ה where it occurs; e. g. מִקְטֵל, מִקְטָל, מִקְטִיל, מִתְקַטֵּל, מִתְקַטָּל. In the *passive* forms, the final Pattahh of the ground-form is prolonged. Any departures from this principle will be noticed, where they occur.

Note 3. Participles are declined in the same manner as adjectives, having sing. and plur. forms, of the masc. and feminine gender.

Subjunctive and Optative Moods.

§ 203. The Hebrew has neither of these in separate, regularly defined forms, as in Greek, (§ 191); but it employs in the room of them, and to a certain extent, peculiar forms of the *Future tense*.

Note. In the Arabic, the usage of the Fut. in this way, is far more defined and general, than in the Hebrew. In Syriac and Chaldee, the usage does not at all appear. The Hebrew use is a kind of medium between the two, as it is somewhat frequent, and yet far from being general.

§ 204. The variations of the Future, for the purpose of expressing an *Optative* or *Conditional* sense, are made.

(a) *By paragoge* of הָ and sometimes הֵ; e. g. Fut. אֶדְבָּר, with paragoge, אֶדְבָּרָה; אֶזְמַר, אֶזְמַרָה; אֶמְצָא, אֶמְצָאָה.

(b) *By a kind of apocope*; which consists in general, in rendering

shorter the final long vowel; and in some cases, in casting away the final letter and vowel; e. g. *יָבִיט*, apoc. *יָבִט*; *יָמִית*, apoc. *יָמִית*; *יָגִיד*, apoc. *יָגִיד*.

§ 205. *The Paragogic Future* is, for the most part, confined to the 1st person, singular and plural. The 2d and 3d persons rarely exhibit it. It is employed,

(a) As an *Optative*; e. g. *אָמִיתָהּ* *let me die*. (b) To express excitement, urging, assurance, strong determination; as *אָלְכָהּ* *I must go*, *אָרִיזָהּ* *let me rise up*, *אָרְבָּרָהּ* *I am resolved to speak*, *נִלְכְּדָהּ* *let us go*, etc. (c) After the particles *וְ*, *וְ*, *וְ*, it expresses the latter part of *conditional* sentences; as *וְאֶסְפָּרָהּ*, *so that I may declare*; *וְנֹאכְלָהּ*, *that we may eat*. (d) In some cases, it is used in this last (conditional) sense, where the particle is omitted.

Note. *Vav conversive* (§ 208) frequently occasions the *paragogic* form of the verb to be adopted, particularly in the later Hebrew; but not with any speciality of meaning; as *וְאָמַרְתָּ*, *and I said*; comp. § 206. Note 1.

§ 206. *The Apococate Future*, on the other hand, is mostly confined to the 2d and 3d persons, rarely making its appearance in the first; e. g.

		3d pers.	3d pers.	2d pers.	2d pers.
Reg. verb	Hiph.	<i>יָבִיטָהּ</i>	apoc. <i>יָבִטָהּ</i>	<i>תָּבִיטָהּ</i>	apoc. <i>תָּבִטָהּ</i> .
Verbs	עָזַר	Kal <i>יָמִיתָהּ</i>	— <i>יָמִיתָהּ</i>	<i>תָּמִיתָהּ</i>	— <i>תָּמִיתָהּ</i> .
	Hiph.	<i>יָמִיתָהּ</i>	— <i>יָמִיתָהּ</i>	<i>תָּמִיתָהּ</i>	— <i>תָּמִיתָהּ</i> .
Verbs	לָהּ	Kal <i>יָגִידָהּ</i>	— <i>יָגִידָהּ</i> (<i>יָגִידָהּ</i>)	<i>תָּגִידָהּ</i>	— <i>תָּגִידָהּ</i> (<i>תָּגִידָהּ</i>).
	Piel	<i>יָגִידָהּ</i>	— <i>יָגִידָהּ</i> (<i>יָגִידָהּ</i>)	<i>תָּגִידָהּ</i>	— <i>תָּגִידָהּ</i> (<i>תָּגִידָהּ</i>).
	Hiph.	<i>יָגִידָהּ</i>	— <i>יָגִידָהּ</i> (<i>יָגִידָהּ</i>)	<i>תָּגִידָהּ</i>	— <i>תָּגִידָהּ</i> (<i>תָּגִידָהּ</i>).

This Future is employed (a) To express command, wish, prohibition; e. g. *יָבִיטָהּ*, *let him destroy*; *אֵל תִּסְתָּר*, *hide not*. (b) After *וְ* in a conditional sentence; as *וְיָגִידָהּ*, *that he may tell*. (c) After the particles of negation, *לֹא*, *אֵל*; as *לֹא תוֹסֵף*, *thou shalt not add*; *אֵל תוֹתֵר*, *thou shalt not be preferred*.

[Note 1. *Vav conversive* (§ 208) connects itself very often with such apococate forms, but frequently without any speciality of meaning; e. g. *וַיִּבְדֵּל*, *and he divided*. Comp. § 205. Note; also § 101. b.

Note 2. The apoc. Future is confined to conjugations and forms, such as the table above exhibits. All Futures do by no means admit it.

Note 3. The apococate Futures, in poetry, and in the later Hebrew, are not always of *special* significancy, but are often employed as the common ones.]

§ 207. The Imperative, like the Future, has both para-

gogic and apocopate forms, which give intensity to the meaning.

E. g. *Paragogic*; as שָׁמַר, שָׁמְרָה; קָם, קָמָה; סָפַר, סָפְרָה. *Apocopate*; as הִקְטִיל (for הִקְטִילָה); so גָּלָה, apoc. גָּל; מָוֵל, apoc. מָל; שָׁמַעְתָּ apoc. of שָׁמַעְתָּה, קָרָאתָ apoc. of קָרָאתָה.

Future with Vav conversive.

§ 208. Vav with Pattahh prefixed to the Fut. tense, and followed by a Daghesh forte, is called *Vav conversive*; because its usual effect is to convert such Future into a Praeter, in respect to meaning.

E. g. אָמַר *he said*, also וַיֹּאמֶר *and he said*, or, *he said*. If the praeformative letter of the Fut. be א, the Daghesh is omitted, and the vowel lengthened; as וַיִּקְטֹל, § 111. § 112. If the praeformative letter of the verb have a Sheva simple, Daghesh forte is usually omitted after the Vav; e. g. וַיִּקְטֹל, § 73. Note 3.

[Note 1. *Vav conversive* is often connected with the paragogic 1 pers. Fut., § 205. Note; also with the apocopate 2d and 3d pers. Fut., § 206. Note 1; but without giving an *Optative* or *Subjunctive* meaning to them.

Note 2. *Vav conversive* commonly (not always) makes the Future *Milel*, and consequently shortens the final vowel if it be long, § 101. b.

Note 3. *Vav conversive* is probably a fragment of the verb הָרָה *to be*. The first letter is dropped, (as it commonly is in Syriac), and the fragment הָ is united to the Future by assimilating the ה, (as in מָוֵה = מָוֵהָ); so that וַיִּהְיֶה וַיִּקְטֹל = וַיִּהְיֶה וַיִּקְטֹל *it was [that] he killed*, i. e. he killed. So the Arabians make their Imperfect, only they write out the verb of existence in full; and so the Syrians, except that they employ the *participle* of the verb of existence.]

Praeter with Vav.

§ 209. Vav prefixed to the Praeter, is merely a *conjunction*. But it often gives to the Praeter, the sense of a Future, because it connects it with a preceding Future or Imperative.

Note. As Vav conversive, prefixed to the Future, retracts the tone (§ 208. Note 2); so, on the contrary, Vav joined to the Praeter, usually throws the tone forward, as וַיִּשְׁבְּרֵתִי, שָׁבַרְתִּי, § 101. a.

§ 210. *General remark on the tenses.* The tenses in Hebrew are

real *Aorists*, capable of every variety of meaning as to designation of time. See this fully developed in the Syntax, § 503. § 504.

Paradigms of Verbs.

[§ 211. *Remarks applicable to the Paradigms in general*, i. e. to all the different classes of verbs.

(a) Paragoric letters are often suffixed to some of the forms; e. g.

(1) *Nun*, to persons ending in נ or נ; as יבֿקֿרוֹן instead of יבֿקֿרוּ, יבֿקֿרֿוּ instead of יבֿקֿרוּ; rarely to the Praeter, as יבֿקֿרוּ instead of יבֿקֿרוּ; see § 109. c. § 146. b. (2) *He*, usually to the Fut. and Imp. active; § 204. § 205. § 207; rarely in the Praeter, as יבֿקֿרֿהּ for יבֿקֿרֿהּ; Niph. Praet. fem. יבֿקֿרֿהּ, with הֿ- parag. יבֿקֿרֿהּ; Hiph. fem. יבֿקֿרֿהּ, with parag. יבֿקֿרֿהּ. (3) *Aleph*, paragoric or otiant, rarely; as יבֿקֿרוּ, יבֿקֿרוּ the same; so יבֿקֿרוּ for יבֿקֿרוּ, § 125. a. (4) Participles sometimes take *He* or *Yodh* paragoric, especially the latter, when they are in regimen; as יבֿקֿרֿהּ. Sometimes the Inf. mood takes it; as יבֿקֿרֿהּ. Also the Praeter 2d pers. fem., as יבֿקֿרֿהּ for יבֿקֿרֿהּ.

(b) Forms with Quiescents are sometimes *defectively* written, § 63.

E. g. יבֿקֿרוּ for יבֿקֿרוּ, יבֿקֿרוּ for יבֿקֿרוּ (comp. § 122. 1); but this usage is rare. Oftener י is written for י; as יבֿקֿרוּ for יבֿקֿרוּ. Sometimes י- for י-; as יבֿקֿרוּ for יבֿקֿרוּ, יבֿקֿרוּ for יבֿקֿרוּ, etc.

(c) The prepositions ו, ב, ל, prefixed to the Inf. of Niphal, sometimes (not always) expel the ה characteristic, and stand in its place; as יבֿקֿרוּ for יבֿקֿרוּ; comp. § 199.

(d) *Mem praeformative* in participles is sometimes (rarely) omitted; as יבֿקֿרוּ for יבֿקֿרוּ, יבֿקֿרוּ for יבֿקֿרוּ, etc.]

REGULAR VERBS TRANSITIVE.*

NOTES ON THE PARADIGM.

The student is first of all to commit Paradigm I. of the Verbs. The following notes will serve to explain variations and anomalies. The Paradigms are, for convenience' sake, thrown together at the end of the Grammar.

[§ 212. *Notes and Explanations*, in respect to Paradigm I. of the verbs.

* Some of the verbs here treated of are intransitive also; but in general it is otherwise. *A potiori nomen fit.*

The learner will be careful to note, that the tone is on the *ultimate*, in all cases where it is not marked with an accent over the penult. Particular care, at the outset, will enable him always to accent the verbs rightly, without any trouble.

KAL. (1) The example קָרַב, exhibits the Fut. with Pattahh, (familiarily called Fut. *A*) ; but there are very few verbs with such a Future, unless the last syllable has a Guttural in it, or the verb belongs to the classes with final Tseri or Hholem in the Praeter ; § 181. *b*.

(2) The Inf. of קָרַב is קָרֹב ; and so in other cases of the like nature ; which seems not to agree with the idea of its being the ground-form of such Futures and Imperatives as take *Pattahh* ; § 193. 2.

(3) *Other forms of the Infinitive*, besides those in the Paradigm, are, (a) Inf. absolute, קָטַל (Vav omitted). Inf. construct, קָטֹל (Vav *fulcrum* only), קָטֵל. It has *feminine* forms also, though rarely ; e. g. like קָטְלָה, קָטְלָה, קָטְלָה, קָטְלָה, (like the Chaldee, is doubtful).

Note. The Hholem in the Inf. absolute is impure and immutable ; but in the Inf. constr. it is pure and mutable. Hence, before Maqqeph, it is shortened ; as קָטַל- *qetöl*. Before suffixes it is transposed ; see Par. of Inf. with suffixes.

(4) *The less usual or uncommon forms of the Future* are, יִקְטֹל (Vav *fulcrum*), very rarely as יִקְטַל, still more seldom, as יִקְטֹלוּ ; 1st pers. parag. אֶקְטֹלָה ; in pause, as יִקְטֹלוּ, יִקְטֹבוּ ; with ך parag. as יִקְטֹבוּ.

(5) *Imperative* ; קָטֹל (Vav *fulcrum*), sometimes as קָטַל. *Paragogic* ; as קָטְלָה, קָטְלָה, קָטְלָה, rarely קָטְלָה, קָטְלָה. Imp. 2d pers. fem. sing. seldom as קָטְלִי. 2d pers. masc. plur. seldom as קָטְלוּ ; in pause, sometimes as קָטְלוּ, קָטְלוּ. The Hholem here is pure, as in the Inf. and Future.

Note 1. The Hholem in the Future is *pure*, whether written without a Vav, or with one ; consequently it is shortened, when the accent is thrown off ; e. g. before Maqqeph, יִקְטַל- *yiq-töl*, so before a suffix, יִקְטַלְכֶם.

Note 2. Some verbs have both Fut. *O* and *A* ; e. g. such as שָׁבַת, שָׁרַף, נָדַר, חָפֵץ, etc. (see *Lexicon*), without any difference in their meaning. Others have Fut. *O* and *A*, with a difference in their signification ; e. g. קָצַר, חָרַשׁ, חָזַשׁ, גָּזַר, etc. (see *Lexicon*).

(6) *Participles active*. Frequently written קָטֵל, with Hholem *impure* ; very seldom as קֹטֵל or קֹטֵל, or קֵטֵל. With Yodh parag., קָטְלִי, fem. קָטְלָתִי (from קָטְלָה). Participles are declined as adjectives, having masc. and fem., as well as sing. and plural ; see *Parad.*

(7) *Participles passive*. Sometimes written קָטֵל (§ 41), seldom as קָטִיל. The sense is not uniformly *passive*, but sometimes *active* ; often so in neuter and intransitive verbs ; as is the case also in Syriac.

§ 213. NIPHAL. (1) The Praeter has no variations from the Paradigm. (2) Inf. abs. שָׁדַר for שָׁדַר , Ezek. 14: 3; וְהָדַר for וְהָדַר , Ps. 68: 3.

(3) The final Tseri, in the forms of the Inf. const., Fut. and Imp., is *pure*, and of course shortened when the accent is thrown off; e. g. וְהָשִׁיר , וְהָשִׁיר , Inf. וְהָשִׁיר . A *disjunctive* accent often changes the Tseri to Pattahh; as וְהָשִׁיר , § 129. d. § 145. The plur. fem. 2d and 3d pers., more usually have Pattahh, even without a *disjunctive* accent, or the presence of a Guttural; as וְהָשִׁיר , Jer. 24: 2; so that as to the forms with Tseri, in the paradigm here, it is somewhat doubtful whether they are the predominant ones.

(4) *Future* 1st. pers. sing. often takes *Hhireq* under the praeformative; e. g. as וְהָשִׁיר , etc.

§ 214. PIEL. (1) *Praeter* sometimes with Seghol, as וְהָשִׁיר ; oftener with Pattahh, as וְהָשִׁיר , specially before a Maqqeph, as וְהָשִׁיר . (2) *Infinitive*; fem. forms rather frequent, as וְהָשִׁיר ; with suff., as וְהָשִׁיר . (3) *Imperative A*, as וְהָשִׁיר . (4) *Participle* sometimes without ו , as וְהָשִׁיר for וְהָשִׁיר , Ecc. 4: 2. § 108. a. 3.

Note 1. The final Tseri, throughout Piel, is *pure*; and of course should be shortened, whenever it loses the accent; e. g. וְהָשִׁיר . *Nun* parag. usually retains it; as וְהָשִׁיר .

Note 2. *Daghesh forte* in the middle radical, is not unfrequently omitted in writing, when the middle radical has a Sheva; as וְהָשִׁיר for וְהָשִׁיר , § 73. Note 3.

§ 215. PUAL. (1) *Praeter*, very rarely, as וְהָשִׁיר (a mere orthographic variation). Once וְהָשִׁיר for וְהָשִׁיר . (2) *Participle* sometimes omits ו ; as וְהָשִׁיר for וְהָשִׁיר , etc. § 108. a. 3.

Note. *Daghesh* is sometimes omitted in writing here, as in Piel; see Note 2 above.

§ 216. HIPHIL. (1) *Praeter* sometimes with Seghol under the ו , as וְהָשִׁיר instead of וְהָשִׁיר . Rarely ו is put for ו , as וְהָשִׁיר 1st pers. sing. for וְהָשִׁיר . (2) *Inf. absolute*; also written frequently, as וְהָשִׁיר ; very rarely as וְהָשִׁיר (ו for ו), or וְהָשִׁיר . (3) *Inf. construct*, sometimes as וְהָשִׁיר . With preposition, as וְהָשִׁיר and וְהָשִׁיר , § 108. b. In a few instances, the praeformative has *Hhireq*; as וְהָשִׁיר , like the *Praeter*.

(4) *Future apocopate*, as וְהָשִׁיר , with Tseri pure and mutable; § 206. This of course is shortened, when it loses the accent. (5) *Imperative* takes the same Tseri, in the 2d pers. sing. masc. and 2d plur. fem.; but in the other forms, and with parag. ו , and with suffix pronouns, it follows the model of the Inf. constr.; as וְהָשִׁיר , וְהָשִׁיר .

(6) *Participles* rarely as וְהָשִׁיר , plur. וְהָשִׁיר , fem. וְהָשִׁיר .

Note. See respecting the tone syllable, in this conjugation, § 100. e.

§ 217. HOPHAL. Some verbs have both forms, i. e. as הִקְטִיל and הִקְטִיל ; some the one *exclusively*, and some the other. No actual case of the Inf. *construct* occurs in this conjugation.

In a very few cases, the ה characteristic of the conjugation remains after the Praeformative, e. g. מִהִקְצַעוֹת for מִקְצַעוֹת ; so in Hiph. יְהוֹדֶה for יודֶה , verb יָדָה .

§ 218. HITHPAEL. (1) The end syllable with *Pattahh* is frequent here; which, in Pause, of course makes Qamets; as הִתְקַדַּשׁ , הִתְקַדַּשׁ . (2) In the second and first persons, (where the usual vowel between the second and third radical is *Pattahh*, as in the Paradigm), if the tone is thrown off from this penult syllable, it occasionally takes *Hhireq* instead of *Pattahh*; וְהִתְקַדַּשְׁתָּ , וְהִתְקַדַּשְׁתָּ .

(3) Before Maqqeph, the forms with Tseri of course shorten it, as it is pure and mutable; e. g. הִתְקַדַּשְׁתָּ . (4) *Nun parag.* usually retains and prolongs the *Pattahh*, when that vowel is used; as הִתְקַדַּשְׁתָּ . (5) *Daghesh forte* in the middle radical, is sometimes omitted here, as in Piel and Pual; e. g. יְהַקְדֵּשׁ , Judg. 20: 15, (for יְהַקְדֵּשׁ), the *Pattahh* being prolonged as a compensation. So הִתְקַדַּשְׁתָּ (passive form of Hithpael), Num. 1: 47. 2: 33, et al.

§ 219. Besides the conjugations of the regular verbs here noted, Poel and Poal, and Pilel and Pulal occur; but they are exceedingly rare. E. g. of the former, are שִׁוְרַשׁ and שִׁרַּשׁ , part. מִשְׁשֵׁט Job 9: 15, מִלְּשֵׁן (for so it should be pointed) Ps. 101: 5; of the latter, הִפְסִיל , הִפְסִיל .]

REGULAR VERBS INTRANSITIVE.

NOTES ON THE PARADIGMS.

§ 220. The 3d pers. sing. Praeter, is the principal one which exhibits a departure from the forms of the regular transitive verb; as will be seen by inspection of the Paradigms.

§ 221. Verbs final Hholem (of which there are not half a score), generally retain the Hholem in the derived forms; as יָגְדָהּ from יָגַד , יָגְדָהּ from $\text{יָגַד$; but not always, as שָׁחַלְתִּי *shā-khāl-ti* from שָׁחַל . As the Hholem in these verbs is pure, so it is shortened when it loses the accent; as וַיִּגְדֵּהָ *vayā-ghōr-tā*.

§ 222. In the same manner, those few verbs, which retain Tseri in the *derived* forms, shorten it either into *Hhireq* or *Seghol*, when the tone is removed; e. g. וַיִּגְדֵּהָ , וַיִּגְדֵּהָ ; וַיִּגְדֵּהָ , וַיִּגְדֵּהָ .

[Note 1. All the Futures are with *Pattahh*, unless the Praeter has

two forms, *A* and *E*; as שָׁבַן and שָׁבַן , Fut. only יִשָּׁבַן , as in the Paradigm.

Note 2. In pause, the Tseri of verbs intransitive most frequently makes its appearance; e. g. קָבַץ , and so often. In a number of cases, a pause accent makes the Tseri appear, which elsewhere does not appear; as שָׁבַן , שָׁבַן only in pause.]

Note 3. Out of Kal, the intransitive verbs conform to the model of the transitive ones, and need no separate Paradigms. The whole number of them is very small; and the cases of departure in inflection from Par. I., comparatively very few, even in those which do occur.

Note 4. The verbs called *intransitive* are, in some cases, *transitive*. As before, *a potiori nomen fit*.

VERBS WITH GUTTURALS.

§ 223. We have seen, § 179, that the verb פָּעַל , (the example for Paradigms in the old grammars), is employed to give *technical* designations to the various forms of verbs. Accordingly, as פ is the first letter in this verb, פ the second, and ל the third; so verbs with Gutturals may be denominated, פ *guttural*, פ *guttural*, ל *guttural*, whose first, or second, or third *radical letter*, is a Guttural.

Verbs Pe Guttural.

§ 224. Where other verbs would take a simple Sheva, under the first radical, these *more usually* have a *composite* Sheva. This may be called, the *smooth enunciation*.

E. g. פָּעַל , פָּעַל , פָּעַל , פָּעַל , פָּעַל , etc.

Note. The Praeformative letters must have the short vowel which corresponds with the composite Shevas, in such cases; see § 139. This extends to the letters formative of conjugation, as well as of tense; e. g. Niph. פָּעַל , Hiph. פָּעַל , Hoph. פָּעַל , etc.

§ 225. But *often* the Guttural retains Sheva simple; and then the vowel under the praeformative, etc. is the same as it would be in case a composite Sheva had been employed. This may be called the *rough enunciation*.

E. g. פָּעַל , פָּעַל , פָּעַל ; instead of פָּעַל or פָּעַל , פָּעַל or $\text{פָּעַל$, פָּעַל or פָּעַל . Only the verbs הָקָה and הָקָה , make such forms in Pe Guttural as הָקָה and הָקָה .

§ 226. When, in the course of inflection, a simple Sheva comes immediately to follow a composite Sheva under

the Guttural, the Guttural assumes the corresponding short vowel; see § 140.

E. g. יַעֲמֹד, not יַעְמֹד, which would make an impossible syllable, § 42. § 140. So יִצְאֵם, not יִצְאֶם; יִהְיֶם, not יִהְיֵם.

§ 227. Where the first radical would regularly be doubled, (as in the Inf. Fut. Imp. of Niphal), but this is prevented by its being a Guttural (§ 111), the preceding vowel is lengthened (§ 112), as the Paradigm shews.

Note. In this respect, verbs *Pe Resh* agree with verbs *Pe Guttural* § 111; e. g. יִתְרַמֵּם instead of יִתְרַמֵּם.

§ 228. Notes on the Paradigm. (a) KAL. (1) *Inf. const.* receiving prefix-prepositions with a Sheva, causes them to be pointed as the *praeformatives* in the Future are; e. g. יִצְמֹד, יִצְאֵם, also יִצְאֵם. Inf. fem., like יִשְׁמָה, יִחְזָקָה, יִתְמָה.

(2) *Future* also as יִצְאֵם, (א commonly takes Hhateph Seghol in preference to any of the composite Shevas, and Seghol in preference to any of the short vowels). The two forms יִצְאֵם and יִצְאֵם are not unfrequently interchanged in the Fut. of the same verbs; and sometimes the singular has one form, and the plural another, just as adjunct words may require the pronunciation to be more or less rapid; e. g. יִצְאֵם, plur. יִצְאֵם. The sounds יִצְאֵם are reputed shorter and more rapid than יִצְאֵם. The reason of their exchange for each other, in many cases, is not apparent to us; and it depended, no doubt, on the niceties of *viva voce* enunciation.

The Futures with Sheva simple are as יִתְחַלֵּל, יִתְחַלֵּל, having Pattahh in the first syllable when the last is O, and Seghol when the last is A; so as to avoid the repetition of two Pattahhs. The declension of these forms is otherwise regular, as in Par. I; excepting that where the *final* Pattahh falls away, the *Praeformative* may take, and sometimes does take, Pattahh; as יִתְחַלֵּל, plur. יִתְחַלֵּל.

(3) *Imperative* with א, as יִצְאֵם, יִצְאֵם. With ה parag., as יִצְאֵם. Imp. fem. sing. יִשְׁמָה, יִחְזָקָה.

(b) NIPHAL. The common vowel of the first syllable is of the Seghol class; e. g. יִצְמֹד, or (according to the *rough enunciation*) יִצְמֹד. But in the Inf. *absolute*, with Hholem final, it is Pattahh (see a. 2. above); as יִצְמֹד, יִצְמֹד; very seldom with Pattahh in other cases, yet sometimes so, as יִצְמֹד, Gen. 31: 27. Vav prefixed commonly occasions Pattahh. The increased Part. forms also receive it; as יִצְמֹד, יִצְמֹד. In Est. 8: 8, we find יִצְמֹד, a Part. *sui generis*.

(c) HIPHIL. (1) Sometimes with the rough pronunciation, as יִתְחַלֵּל. Peculiar is יִתְחַלֵּל, § 142. e. 1. Vav prefixed changes the composite

Sheva to the *A* class; e. g. *וְהֵחֶבְרַתִּי*, i. e. it hastens the pronunciation of the first part of the word, because the tone is thrown forward. (2) *Inf. abs. and constr.* are sometimes interchanged in their usage; e. g. *וְהֵעֲבִיר*, Josh. 7: 7, for *Inf. absolute וְהֵעָבִיר*; *וְהֵעָבִיר*, Deut. 26: 12, for *Inf. const. וְהֵעֲבִיר*. (3) *Future* with rough enunciation, as *וְהֵעָבִיר*; and so the *Part.* as *וְהֵעָבִיר*. *וְהֵעָבִיר* is for *וְהֵעָבִיר*, § 119. c. 1.

(d) *HOPHAL*. With rough pronunciation, *וְהֵחֶבְרַתִּי*; also very rarely, *וְהֵחֶבְרַתִּי*, § 142. e. 1; *וְהֵחֶבְרַתִּי*, *Inf. abs. sui generis*, Ezek. 16: 4.

Note. The Daghesh'd conjugations, (i. e. *Piel*, *Pual*, and *Hithpael*), are *regular*, because they can never have a Sheva under their first radical.

Verbs Ayin Guttural; Par. V.

§ 229. Where other verbs have Sheva simple under the *middle radical*, these of course take a composite Sheva, § 49.

§ 230. Final syllables in the ground-forms of any of the conjugations, having *Hholem* or *Tseri* in them, often (not always) exchange these for *Pattahh*. But the *Inf. const.* in *Kal* takes *Hholem*.

E. g. *Fut. וְיִזְעַק*, rarely as *וְיִזְעַק*; *Piel וְיִזְעַק*, *וְיִזְעַק*; *Hiphil Imp. וְיִזְעַק*, etc. Verbs Ayin Resh sometimes imitate this.

§ 231. As the conjugations *Piel*, *Pual*, *Hithpael*, cannot admit a Daghesh in the middle radical, they prolong the preceding vowel in cases where analogy would require one; in which verbs Ayin Resh imitate them; § 111. § 112.

[§ 232. Notes on the Paradigm. (a) *KAL*. (1) *Inf. fem.* as *וְיִזְעַקָּה*, *וְיִזְעַקָּה*; also as *וְיִזְעַקָּה*, *וְיִזְעַקָּה*, § 142. e. 1. (2) *Future*, anomalous *וְיִזְעַק*, § 142. e. 1.

(b) *PIEL*. In the *Præter*, middle א takes either *Tseri* or *Hhireq* long before it; as *וְיִזְעַק*, *וְיִזְעַק*. Middle ה, long *Hhireq*, as *וְיִזְעַק*. Middle ו and ז, long *Hhireq*, and rarely *Tseri*; as *וְיִזְעַק*, *וְיִזְעַק*. Resh demands *Tseri*; as *וְיִזְעַק*.

In the *Future*, *Inf.*, *Imp.*, and *Part.*, middle א and ר usually require *Qamets* before them; as *וְיִזְעַק*, *וְיִזְעַק*. But ה, ו, ז, most commonly take *Pattahh*; as *וְיִזְעַק*, *וְיִזְעַק*, etc.

(c) *PUAL* usually compensates for Daghesh excluded, by a *Hholem*, as *וְיִזְעַק*, *וְיִזְעַק*; sometimes by *Qibbuts impure*, as *וְיִזְעַק*.

(d) In *Hithp.*, the vowel before the Guttural is varied, just as in

the fut. Piel; see above under *b*. The accent affects Qamets here, in a peculiar way; e.g. הִתְנַחֲמִי , instead of הִתְנַחֲמִי , which is explained by § 142. *a*, and § 144. נָאָזְ = נָאָזְ (§ 187. *b*. 3.), is an instance of *Hithpoel*.]

Verbs Lamedh Guttural; Par. VI.

§ 233. Where by analogy the Guttural must have a Sheva, the vowel points are like those of the regular verb, Par. I. This appears by Par. VI.

Note. The 2 pers. sing. fem. takes a furtive Pattahh under the Guttural; e.g. נִפְתָּחִי instead of נִפְתָּחִי , § 52. 2. If the Pattahh under נִ here was a proper vowel, the pointing would be נִפְתָּחִי , i. e. with *Raphê*. Punctuation like נִפְתָּחִי is very rare.

§ 234. Where the Guttural is preceded by הִ , הֵ or הֶ , immutable, it takes a Pattahh furtive, § 69.

E. g. in the Inf. absolute, in the Part. pass. of Kal; in Hiph. through-out, where הִ is usually retained. The Inf. const. in Kal commonly follows the same usage, as נִפְתָּחִי ; compare, in § 230, a similar punctuation as it respects the Hholem.

§ 235. In Kal, the Fut. and Imp. always take Pattahh; also the fem. Part. Segholate; as נִפְתָּחִי .

§ 236. All the forms with pure final *Tseri*, may retain it, and put a Pattahh *furtive* under the Guttural; or substitute a real Pattahh in their stead; e.g. נִפְתָּחִי , or נִפְתָּחִי .

Note 1. The *prolonged* forms, i. e. such as the Inf. abs., the forms with a Pause-accent, etc. retain *Tseri*. The *apocopate* forms take Pattahh.

Note 2. Verbs נָאָזְ frequently imitate this class of Guttural verbs.

IRREGULAR VERBS.

§ 237. Under this class are included all those, in which any of the radical letters are either *dropped*, or *assimilated*, or become *quiescent*.

§ 238. These may be most conveniently distributed, into (*a*) Those which are irregular בִּ , i. e. in their first radical, (§ 223). (*b*) Those which are irregular בִּ , i. e. in their second radical. (*c*) Those which are irregular בִּ , i. e. in their third radical. (*d*) Those which are irregular בִּ and בִּ , i. e. in their first and third radical.

I. CLASS OF IRREGULAR VERBS.

§ 239. These consist of verbs פִּי, פִּי, and פִּי, i. e. whose first radical is either א, י, or נ.

Verbs Pe Aleph; Par. VII.

§ 240. In most cases, verbs with א for their first radical, belong to the class *Pe Guttural*, א being treated as a Guttural. The verbs belonging to the class now in question, are those in which א as first radical is *quiescent*.

[Note. Of these there are only *five*, viz. אָבַד, אָבָה, אָבַל, אָמַר, אָפָה. Three more, viz. אָהַב, אָהָו, אָסַף, sometimes exhibit a *quiescent* א, and sometimes a *guttural* one; e. g. יִאָהֵב, יִאָהֵו. For other explanations, see under Paradigm VII.

§ 241. *Notes on the Paradigm.* (a) KAL. (1) *Future* drops א *quiescent* of the root in the 1st pers. sing., and retains only the א *praeformative*, which designates the *first* person; e. g. אֶמַּר instead of אָאֶמַּר, thus avoiding the occurrence of two Alephs. (2) In a very few cases, the first syllable takes a *Tseri* instead of *Hholem*; as יִאָהֵב (not יִאָהֵב); in אָהַב, the Fut. has both forms, e. g. 1st pers. sing. אֶהָב and אֶהֱבֶה.

Note. Quiescent א here is not unfrequently omitted in writing; as יִהְיֶה for יִהְיֶה, יִמָּרוּ for יִמָּרוּ, etc; see § 63.

(3) *Inf. const.* from אָמַר, גִּאֲמַר for גִּאֲמַר, § 119. c. 1. *Imp.* once אֶמַּר for אֶמַּר, see § 119. d. 2.

(b) *Derived conjugations.* (1) NIPHAL once as נִאָהֵב. (2) PIEL admits contraction; as מִנְיָה for מִנְיָה, מִנְיָה for מִנְיָה; see § 118. Note 3. (3) HIPHIL also admits contraction, in a little different manner; e. g. הִאָבִיל for הִאָבִיל. *Future*, גִּאֲבִיל (with accent retracted § 129) instead of גִּאֲבִיל, גִּאֲבִיל for גִּאֲבִיל; see § 119. c. 1. Fut. once with *Hholem*, as אֶבִּירָה, Jer. 40: 8. *Imperative*, הִאָבִיר for הִאָבִיר, § 119. c. 1. (4) HOPHAL, יִכְבֹּה (ו for א § 122. 2) for יִכְבֹּה, like the contractions in § 119. c. 1.]

Verbs Pe Yodh; Par. VIII.

§ 242. These may be divided into *three* classes; viz. (1) Such as have (originally) a *Vav* for the first radical; e. g. יָלַד = יָלַד. (2) Those whose first radical is properly Yodh; as יָטַב. (3) Such as follow the analogy of verbs Pe Nun, in assimilating the first radical.

First Class of verbs Pe Yodh ; Par. VIII.

§ 243. (a) In Kal Inf., Fut., and Imp., the Yodh is for the most part dropped ; the Praeter and Part. are regular.

(b) In Niph., Hiph., and Hoph., the original ך appears ; but it is *quiescent*, except in the Inf., Fut., and Imp. Niphal, where it is moveable.

§ 244. The Inf., Fut., and Imp. of Kal exhibit two forms ; viz. one with *final Tseri*, and another with *final Pattahh*.

(a) *The forms with final Tseri* take Tseri in the first syllable also, and more generally omit the Yodh ; as גָּשַׁב, etc. in Par. VIII.

[Note. The Fut. sometimes (rarely) retains the Yodh in the writing of these verbs ; as 1st pers. sing. Fut. parag. אֶגִּידָה (from גִּידָה), יִקָּר (from קָר), with final Pattahh because of the Resh. With a Guttural in the final syllable, Pattahh of course takes the place of Tseri ; as יִדַּע, not יִדֵּע. In the Inf. const. and Imp., Yodh disappears almost throughout, in the forms with final Tseri.]

(b) *The forms with final Pattahh* more usually retain the Yodh in Inf. Imp. and Fut. of Kal, and the Fut. takes *Hhireq prolonged* in the first syllable ; as יִרְשׁ, יִרְשׁ, יִרְשׁ. See in Par. VIII.

Note. 1. *Yodh quiescent* is sometimes omitted here, in writing ; as יִבֵּשׁ for יִבֵּשׁ, Ps. 102: 5, § 63. So יִרְאֵי for יִרְאֵי.

Note 2. The *Inf. constr.* of the masc. form, is not analogical here. It takes *Hholem* ; as יִבֵּשׁ, יִבֵּשׁ. One would naturally expect Pattahh.

§ 245. The *derived* conjugations, of both these species of verbs are alike ; and are as the model in the Paradigm.

[§ 246. Some verbs פִּי take both of the forms above noted ;

E. g. יִצַּק, Imp. יִצַּק and יִצַּק ; יִקָּר, Fut. יִקָּר and יִקָּר, also יִקָּר. The lexicons mark such.

§ 247. *Notes on the Paradigm.* KAL. (a) The Inf. of the class *Fut. E*, has more usually the fem. Segholate ending, as in the Paradigm. With a Guttural, Pattahh of course is used ; e. g. יִלְעָה (not יִלְעָה) from יָלַע, § 113. But sometimes the apoc. masc. form is used ; as יִלַּע from יָלַע ; fem. יִלְעָה from יָלַע ; with suffix. יִשְׁבְּתִי (שְׁבַתִּי) from יָשַׁב, יִרְדְּתִי from יָרַד, suff. state of the usual inf. forms, יִשְׁבְּתִי, etc.

(b) The Inf. of the class *Fut. A* is regular ; see § 244. b. note. 2.

Feminine forms are as רַבְּלָה, from רָבַל; יִרְאָה from יָרָא. A form with *Vav fulcrum*, is יִשְׁוֹן.

(c) *Future* which has *Tseri*, is pure, so that it may be shortened; as it is in יִשְׁוֹן, with tone retracted, § 129. With ה־ parag., as יִדְעָה, גִּדַּע. Altogether anomalous is יִיבַע.

(d) *The Imperative*, (1) *Of those with Fut. E*, is commonly *paragogic*; as יִרְדֵּה, יִבְדֵּה (יִבְדֵּה), from יָרַד, יָבַד masc. forms; so with ה־ parag., as יִדְעֵה, masc. גִּדַּע, § 125. b. (2) *The Imp. of the verbs Fut. A*, regularly retains its Yodh radical.

(e) *NIPHAL*. (1) *Future* sometimes retains the Yodh, instead of exchanging it for the original ו; e. g. יִיחַל, יִינַח with retracted tone, § 129. It is *peculiar*, also, that the first pers. sing. here retains *Hhireq* (like the other persons) in its first syllable, as אֶנְשֵׁב, אֶנְרַשׁ, אֶנְסֵר, etc.; not אֲנְשֵׁב, etc. as in most other analogous cases.

(2) *Part. plur. const.* נוֹגֵי (instead of נוֹגִי) from נָגַה; also נוֹקֵשׁ with *Tseri*, instead of נוֹקֵשׁ, from נָקַשׁ.

(f) *PIEL*. The *Fut.* here, preceded by *Vav conversive*, drops the first of its Yodhs, and writes it by a Dagghesh in the second; e. g. יִנְבֹּשׁ instead of יִנְבֹּשׁ, יִנְבֹּד for יִנְבֹּד, etc.

(g) *HIPHIL*. (1) *Future* with retracted tone; as יִיחַל. Sometimes the characteristic ה is retained in the *Future*; as יִהְיוּשְׁרֵי; so יִהְיוּשָׁה, יִהְיוּשָׁה, from יָרָה, יָבַד; comp. § 199. (2) *Imperative* sometimes retains its *Vav* moveable as; הִוְצֵא for הִוְצֵא, Gen. 8: 17. so הִוְשֵׁר for הִוְשֵׁר, Ps. 5: 9.

(h) *HITHPAEL* sometimes retains the original *Vav*, and uses it as moveable, e. g. הִתְנוֹבֵה, הִתְנוֹבֵה, הִתְנוֹבֵה.]

Second Class of Verbs Pe Yodh; Par. IX.

§ 248. These are such as have a Yodh originally for their first radical; which they retain in *Hiphil*, and thus distinguish themselves from the other class above described.

See remarks in Par. IX.

Note. Only seven verbs belong to this class; viz. יָמַר, יָבַל, יָטַב, יָמַר, יָמַר, יָמַר, יָמַר *Hiph.*

§ 249. *The Future Kal* here is sometimes with *Pattahh*, and sometimes with *Tseri*; mostly *plenê*, but sometimes *defectivê*.

E. g. יָמַר, as in the *Paradigm*; but also, יָמַר, יָמַר, יָמַר. Of course, this class of verbs agrees with the preceding one, as to the forms in *Kal*. But no *Inf.* of any of them actually occurs.

[§ 250. *Notes on the Paradigm.* *HIPHIL*, as the *Paradigm* shews;

may be written either *plenê* or *defectivê*. (1) *The Fut.* sometimes exhibits *moveable* Yodh, instead of Yodh quiescent; e.g. יְהִי, Prov. 4:25; אֵיכָרֶם, Hos. 7:2. Comp. § 247. g. 2. h.

Note. Two Futures are altogether anomalous; e.g. יִהְיֶה, יִהְיֶה. The like to this, is יִהְיֶה in Kal Future, § 247. c.

(2) *Imperative* once, Ps. 5:9, retains a *moveable* Yodh in the Qeri; as יְהִי. So the Part., as מְהִימָנִים, 1 Chron. 12:2.]

Third Class of Verbs Pe Yodh; Par. X.

§ 251. The peculiarity of these verbs, is, that they assimilate their Yodh, in Kal Fut., Niph., Hiph., and Hophal.

[Note 1. Only four verbs belong wholly here; viz. יָצַג, יָצַח, יָצַע, יָצַח. Five others partake partly of the peculiarities of these verbs, and partly of the other classes, viz. יָצַק, יָצַח, יָצַח, יָצַח, יָצַח.

Note 2. Simonis and Eichhorn derive all the *peculiar* forms of this class of verbs, from roots פִּי; whose derivatives are of the like forms. The question is one of etymology. It matters not for the student, which way it is decided. I follow the *Lexicon* of Gesenius, for convenience' sake, rather than from conviction. The fulness of the Paradigm, supersedes the necessity of additional notes.]

Verbs Pe Nun; Par. XI.

§ 252. The peculiarity of these verbs is, (a) That whenever נ (their first radical) would analogically take a Sheva, in the course of declension, etc., it more usually becomes assimilated to the letter which follows, and is expressed by a *Daghesh forte*.

(b) That in the Inf. and Imp. of Kal, the Nun is sometimes dropped, in the manner of verbs Pe Yodh.

[In this case, the Imper. more commonly takes the parag. form, as יָצַח, יָצַח; יָצַח, יָצַח. The Inf. commonly has a Segholate form, in cases of aphaeresis, i.e. where the first radical is dropped; as יָצַח, in the Paradigm. But *apocopate* forms in these verbs, either of the Inf. or Imp., are not frequent at all. These moods more generally preserve the radical נ, even when the Fut. assimilates it; e.g. Inf., Imp. יָצַח, Fut. יָצַח; Inf., Imp. יָצַח, Fut. יָצַח.]

§ 253. Verbs, whose second radical is a proper Quiescent or a Guttural, exclude the *peculiarities* of verbs פִּי.

The reason is, that the *Daghesh* (compensative of Nun) cannot be inserted in either of these classes of letters; and therefore usage com-

monly preserved the Nun before them. But in Niphal Praeter, where a Guttural is the second radical, and Nun would be repeated if it were preserved, it is dropped, as נָהַם, not נִנְהַם, the vowel in the first syllable being prolonged as usual, § 112. The verb נָהַם more usually drops נ in the Fut. of Kal; as נִהַם, but also הִנְהַם 2d person. In other respects, the verbs above named are *regular* in respect to Nun.

[§ 254. *Notes on the Paradigm.* (a) KAL. (1) Inf. const. like נִשְׁאֵן, occurs only in six verbs. Once נִשְׁאֵן from נִשְׁאֵן, Ps. 89: 10. The reg. form, as נִגְזַר, נִצָּר, נִקָּם, is most frequent. Some verbs have both forms; as נִשְׁאֵן and נִשְׁאֵן. I find no example of reg. Inf. with final Patahh. Fem. form with suffix, as נִשְׁאֵנִי.

(2) *Future O* is more frequent than *A*, in these verbs. Fut. *E* only in נִהַם. Some verbs have both Fut. *O* and *A*, as נִגְזַר, נִצָּר. Some at one time retain, and at another omit נ, in different examples of the Fut.; as נִגְזַר, נִצָּר, etc.

(3) *Imp.* like the Inf. seldom drops the radical נ, § 252. *b.* The apoc. forms are like נִשְׁאֵן, נִשְׁאֵן (before Maqqeph נִשְׁאֵן), נִהַם from נִהַם.

(b) NIPHAL. (1) Praeter appears like Piel, because it drops the נ of the root, and inserts a Daghesth, or prolongs the vowel; as נִשְׁאֵן, Piel and Niph. נִשְׁאֵן; נִהַם, Pi. and Niph. נִהַם, § 253. Once with Hholem, as נִשְׁאֵן. (2) *Inf. abs.* sometimes as נִגְזַר, נִצָּר, Ps. 68: 3, הִנְהַם, Jer. 32: 4. (3) Part. once as נִגְזַר, with suffix נִ.

(c) HIPHIL very rarely retains the נ; as נִהַם, נִהַם. So in Hophal, נִהַם. The usual vowel here is *short* Qibbutz, as in the Paradigm.

Note. The verb נִהַם imitates נִ in Kal; see Lexicon. The verb נִהַם assimilates its final נ also, before suffixes beginning with ה or נ; as נִהַם instead of נִהַם, נִהַם, etc. The Inf. is נִהַם for נִהַם (§ 107. 2), with suff. נִהַם.

Remark. The great variety of usage, in verbs of this class, shews that the sound of נ was quite variable, and the letter less prominent and distinct than most of the consonants. The *predominant* usage in Kal, is *regular*; in Niph. Hiph. Hophal, *irregular*. The Daghesth'd conjugations are regular throughout; so that no Paradigm is needed.]

II. CLASS OF IRREGULAR VERBS,

or *Verbs irregular* נ.

§ 255. These comprehend such as are defective in respect to their middle radical; i. e. such, whose middle radical either falls out, or becomes quiescent.

Verbs Ayin doubled (עָ); Par. XII.

§ 256. This class comprises all those, whose second and third radicals are the same letter, and which often drop the second radical in the course of inflection; as כָּבַב, Praet. כָּב, Inf. כָּב.

These verbs might well be named *contracted verbs*, (not very unlike the Greek *τιμάω, τιμῶ, φιλέω, φιλῶ*, etc.); for a great part of their irregularity arises from *contraction*. But dispute about names would not be important.

§ 257. The principal law of contraction is, that the second radical is dropped, and with it the points of the preceding letter, (whether a proper vowel or a Sheva), and the vowel belonging to the second radical is then transferred to the first radical.

E. g. כָּבַב, כָּב; כָּבַב, כָּב; כָּבַב, כָּב, etc. The alterations occasioned in the formative prae-fixes etc. by this, will be considered in the sequel.

Note. All the forms which have an impure vowel in them, or a Daghesch forte in the middle radical, are incapable of contraction; e. g. כָּוַב, כָּוַב, כָּוַב, כָּוַב, etc.

§ 258. Any accession to the end of a contracted form, (by declension, or in any other manner), causes the second radical to reappear by a Daghesch forte, but does not restore to the first its original vowel.

E. g. כָּבַב, contr. כָּב, with accession כָּבַב *sāb-bū* (not כָּבַב), כָּבַב, כָּבַב, etc. In all such cases, the middle radical, having lost its vowel, is written by a Daghesch in the last radical, and joined on to the *preceding* vowel.

§ 259. In order to render more audible the doubling of the final letter of the root, the epenthetic syllables, וּ and יָ with the tone, are inserted before suffixes beginning with a consonant.

In the Praeter וּ, as כָּבַב, כָּבַב; in the Fut. and Imp. יָ, as כָּבַב, כָּבַב. The Arabian, while he writes the words fully regular in these cases, pronounces them like the Hebrew.

§ 260. The Praeformatives of tense and conjugation, in-

stead of the *short* vowel which they have in regular verbs, usually assume long *pure* vowels in the contracted forms, § 130.

Hophal only has an *impure* vowel following its characteristic; e. g. הִסְבֵּב instead of הִסְבֵּב .

Note. In most cases, the *original* ground-forms, from which the *contracted* forms seem evidently to be derived, are somewhat different from those of the regular verbs; e. g. Kal. Fut. יָסַב appears to come from a full Fut. יִסְבֵּב , (like the Arabic Future), so that when ס is thrown, by contraction, into the second syllable, and Pattahh comes to stand in a simple syllable, it of course becomes long, i. e. goes into Qamets, § 130. So in Niph., where we have נָסַב apparently for נִסְבֵּב , and in the Fut. יָסַב for יִסְבֵּב ; in Hiph., הִסְבֵּב from הִסְבֵּב , etc. But in some few cases, the contracted forms appear to come from *regular* original ones; as Fut. יָמַר , apparently from יִמְרַר ; so Niph. נָחַל as from נִחְלַל ; Inf. הִחַל , as from הִחְלַל , etc.

§ 261. A *second mode of contraction* is, to insert a Daghes in the *first* radical (after Praeformatives), to give those Praeformatives the regular short vowel, and then omit doubling the last radical, when the word receives an accession at the end. The epenthetic ו and י are also omitted, in this case.

E. g. Kal. Fut. יָסַב , etc.; Hiph. יָסַב (from יִסְבֵּב) instead of יָסַב ; Hoph. יָסַב (from יִסְבֵּב) instead of יָסַב .

Note. In Kal. Fut. this is not uncommon; in other conjugations it is rare. In Chaldee, this is the reigning method of contraction.

§ 262. The conjugations Poel, Poal, Hithpoel usually take the place of the regular Daghes'd conjugations here; but not always; and sometimes both exist together, either as synonymous, or with shades of difference, § 188. § 175. a.

§ 263. Verbs ע , with the second and third radicals *Guttural*, lengthen the preceding vowel, in cases where Daghes forte should be inserted but is excluded by the Guttural, § 112.

E. g. שָׁחַח , contr. שָׁח , 3d pers. fem. שָׁחָה , 1st pers. שָׁחֵתִּי . So מָרַר , 3d fem. מָרָה (not מָרָה), מָרֵתִּי (not מָרֵתִּי), etc.

Remark 1. The tone syllables in the usual contracted forms are peculiar. See an account of them in § 100. f.

Remark 2. The student must not fail to note, that in *Kal*, verbs טע often retain the *regular form* ; specially in the Praeter, and sometimes in the Infinitive. In most other cases, they generally follow the models in the Paradigm ; with more anomalies, however, than most other classes of verbs, as the sequel will shew. An instance of conformity to both models in the Fut. is יָהֵן, Fut. יָהֵן and יִהְיֶה ; so רָבֵן, Hiph. יִרְבֶּה.

[§ 264. *Notes on the Paradigm.* (a) *KAL.* (1) *Praeter* of verbs final Hholem, conforms to the law of contraction in § 257 ; e. g. רָמַם, 3 plur. רָמְוּ ; and so רָבִי ; etc. Once, תָּמַנְוּ = תָּמַנְוּ, Ps. 64 : 7, or perhaps for תָּמַנְוּ of the second form of contraction, Dagghesh being omitted, § 73. Note 3.

(2) *Inf. const.* sometimes with *Pattahh* ; as יִשְׁךָ, Inf. fem. רָעָה from רָעַע. The Inf. is, in a considerable number of cases, written with a *Vav fulcrum*, § 64 ; e. g. צוֹר, דוֹם, גוֹל. So Imp., even with a Dagghesh, as קוֹשֵׁה, דוֹמֵה. Rarely is the Inf. as בּוֹר, Ecc. 9 : 1.

In the suffix state, or before Maqqeph, the Inf. having a pure *O*, shortens it ; as חָקִי, חָקָה ; תָּם, תָּמָה *töm*.

(3) *Future* usually has Hholem pure ; but sometimes it appears with *Vav fulcrum*, § 64 ; as יָעוֹז for יָעֹז. This Hholem is shortened by losing the tone ; as יָחֹן, יָחֹן, Ps. 67 : 2, or יָחֹן, Is. 27 : 11 ; וְיָסֹב.

The *Fut. with Pattahh* also occurs, which gives a Tseri to the Praeformative ; as יִגְמַר, יִגְמַר, 1st pers. with *Yodh fulcrum*, § 64, from יָגַם.

The *Fut. also has Shureq*, in a few cases ; as יִרְוֹץ, יִרְוֹן. So the second kind of contracted Future ; as יִתְחַם (= יִתְחַם) instead of יִתְחַם, from יָחַם.

4. *Imper.* also has *Pattahh* sometimes ; as יָבֵ ; with הַ parag. as יָבֵה ; with a Resh, as יָבֵה. The Imp. *O* of course shortens this vowel, when the tone is removed ; as יָבֵה, יָבֵה.

(b) *NIPHAL.* (1) *Praeter* sometimes with Tseri, as יָבֵה ; also with Hholem, as יָבֵה, Is. 34 : 4. The Praeform. has sometimes other vowels besides Qamets ; e. g. יָבֵה from יָבֵה, יָבֵה from יָבֵה ; where the vowel under נ is long, because of the Dag. forte omitted in the second radical ; which conforms to the *second* mode of contraction described above, § 261. Comp. § 260. Note, at the end ; also § 111. § 112. According to these forms, we find יָבֵה (from יָבֵה), Ezek. 22 : 16 ; יָבֵה (from יָבֵה), Jer. 22 : 23.

(2) *Inf. abs.* with Hholem ; as יָבֵה, יָבֵה. *Inf. const.* with Tseri ; as יָבֵה, יָבֵה, § 261. § 112.

(3) *Future* with Hholem ; as יָבֵה, with Resh יָבֵה 2d pers., יָבֵה 3d pers. plur. from יָבֵה.

(4) *Inp.* with Hholem; as הָרָמוּ. (5) *Part.* with Tseri; as הָרָמוּ.

(c) HIPHIL has a *pure* Tseri throughout, in both of its syllables; which, therefore, is liable to change, as is usual with all pure vowels; e. g. הִסְבִּיר Hiph., 2 pers. הִסְבִּירָהּ, etc.

(1) It should be noted here, that Hiphil not only takes a *Pattakh final*, in case it has a Guttural or a Resh in the last syllable, as הִשְׁתָּהּ, הִמְרָה; and in Pause, as הִתְחַזַּק, § 145; but also, not unfrequently, without either of these reasons; as הִתְחַזַּק, הִסְבִּיר, *Part.* הִתְחַזַּק.

(2) *Praeter*, once הִזְזִי = הִזְזָה, § 261. *Sui generis* is הִתְחַזַּק for הִתְחַזַּקָה, Prov. 24: 28; unless it may come from פָּתָה, which is more probable. (3) *Future* with tone retracted, as הִסְבִּירָהּ, etc.

(d) HOPHAL has no special anomalies except the manner in which the *Praeform.* is pointed, הִסְבִּיר for הִסְבִּירָהּ.

§ 265. The resemblance between verbs עָל and עָל is great. Hophal is the same in both; and the *Praeformatives* take, in the same way, a long pure vowel. Besides these *general* resemblances, there are many *particular* instances, in which verbs עָל exhibit the same appearance as verbs עָל.

E. g. Inf. בָּרַר from בָּרַר, בָּרַרְקוּ (instead of בָּרַרְקוּ) from בָּרַק. Fut. בָּרַרְקוּ, בָּרַרְקוּ, etc. Hiph. Inf. בָּרַרְקוּ (for בָּרַרְקוּ) from בָּרַק. Fut. בָּרַרְקוּ, from שָׁמַרְקוּ (for שָׁמַרְקוּ) from שָׁמַר. It may be doubted, however, whether the root is not עָל in all these cases, § 298. § 299. I conform to the Lexicons, in this arrangement.

[§ 266. PECULIAR ANOMALY. Verbs עָל, with the *first* form of contraction (§§ 257—260), sometimes omit the usual *Daghesh forte* in the increased forms (§ 258), and also the vowel which precedes it.

E. g. Fut. בָּרַרְקוּ for בָּרַרְקוּ, בָּרַרְקוּ for בָּרַרְקוּ; Inf. בָּרַרְקוּ for בָּרַרְקוּ; Niph. בָּרַרְקוּ for בָּרַרְקוּ ls. 19: 3, Fut. בָּרַרְקוּ for בָּרַרְקוּ Jer. 8: 14. But these anomalies are by no means frequent.]

Note. The conj. Poel, Poal, and Hithpoel, with their substitutes, Pilpel, Pulpal, and Hithpupal, are declined regularly; the final Tseri in them being pure, and subject to changes as usual.

Remark 1. Of the whole number of verbs Ayin doubled (124), 26 have Piel etc. forms *only*; 20 have Poel etc. forms *only*; 10 have Pilpel etc. forms *only*; 11 have both Piel etc., and Poel etc.; 2 have Piel etc., with Pilpel etc.; and 3, Poel etc. with Pilpel etc. The other 52 supply no examples of any of these conjugations. It appears, therefore, that the *regular* form in Piel, is as frequent as any other.

Remark 2. The Lexicons are very irregular in designating the conjugations Poel, Poal, etc. The student must accommodate the designation to the actual form. The Hholem in these conjugations is sometimes omitted in writing, § 63.

Remark. Almost all the anomalies perplexing to the student, arise from the peculiarities noted in § 261 and § 266. But those in § 261 are altogether of the most frequent occurrence. If the student thoroughly possesses himself of the *second mode of contraction* there exhibited, he will meet with but few cases which will trouble him.

Verbs Ayin Vav ; Par. XIII.

§ 267. This class comprises all those whose *second* radical is Vav, and whose root throughout, in Kal, Niphal, Hiphil, and Hophal, becomes *monosyllabic*.

This species of verbs, also, might justly be called *contracted* ; so that verbs עָצ may be named the *first* species of *contracts*, and verbs יָצ the *second*.

§ 268. The laws of contraction are substantially the same here, as in verbs עָצ ; the principal differences are occasioned merely by the nature of Vav, which is a Quiescent.

(a) The vowel of the *contracted* form of the verb, is regulated by what would be the last regular vowel, in a full-form of two syllables ; it being transferred to the first radical, and taking the place of its appropriate punctuation which falls out ; comp. § 257.

E. g. Uncontracted עָנַם, contracted קָנַם = קָנַם ; the original נ conforming to the heterogeneous vowel (§ 117. 2), i. e. נ becomes נָ, in order to conform to the Pattahh of the root, which Pattahh then quiesces in the substituted נָ, and therefore becomes *Qamets*. So Praeter *E* and *O* ; e. g. מָנַה, contr. מָנַה = מָנַה, Vav conforming to the final vowel Tseri (§ 117. 2) ; בָּוֶשׁ *bā-vōsh*, contr. בָּוֶשׁ *bōsh* ; Hiph. יִקְנִים, contr. יִקְנִים, the Vav, after conforming to the vowel i. e. after becoming Yodh, having fallen out as superfluous before another Yodh in Hiphil. In Hoph. הִיָּקַם, there seems to be a transposition of the Vav to the first syllable ; as if הִיָּקַם were put for הִיָּקַם. But see and comp. Hoph. of verbs עָצ, § 260. Note. § 264. d.

Note. All the forms where *Vav* takes a Daghest forte, and also where it is immediately followed by ה as the third radical, are incapable of contraction ; e. g. קָנַה, קָנַה, etc.

(b) The Praeformatives all take long *pure* vowels, in the contracted forms ; the kind of which is determined by the original uncontracted forms, which appear to have differed from the common regular forms ; like those in verbs עָצ, § 260. with the Note.

E. g. Kal Fut. יָקַם, as if from יָקַם (comp. the Arabic Fut. يَكْمُ); Part. יָקַם, as if from יָקַם, an old Part. form; Imp. and Inf. יָקַם, as if from יָקַם. So in Niph. יָקַם, as if from יָקַם; Hiph. יָקַם, יָקַם, etc.

(c) In like manner as verbs עָל (§ 259), these verbs insert ו and י־ with the tone, in the Praeter and Future, before suffixes beginning with a consonant.

E. g. Niph. Praeter, יָקַם, יָקַם; Hiph. יָקַם; Kal Fut. יָקַם. So far as the principle extends, it is just the same as in verbs עָל. But in verbs עָל, it extends only to the Praeter of Niph. and Hiphil for ו, and only to the Fut. of Kal for י־; while in verbs עָל, it extends throughout the four contracted conjugations.

(d) The tone-syllable in these verbs is throughout analogous to that in verbs עָל; see § 100. g.

§ 269. Piel, Pual, and Hithpael are here very rare; instead of them, Polel, Polal, and Hithpolel are employed, § 175. b. § 188.

Examples of Piel are עָל, עָל. Most instances of Piel assume Yodh; as עָל, עָל, for עָל, עָל, etc. In regard to the difference between עָל in verbs עָל, and עָל here, see § 175. b. Note.

Remark 1. The 2d and first persons in Kal Praeter, are peculiar, inasmuch as they take a *short* vowel in their contraction. So it is, also, in the corresponding Arabic and Syriac. Hophal also takes a short vowel in the contracted root. Both these cases conform, indeed, to the general principle § 268. a; but they differ from the manner in Kal Praet. 3d persons, and in Niphal throughout.

Remark 2. The anomalous vowels, in different tenses and conjugations, may be easily accounted for, on the principles developed in § 117. E. g. in the Fut. יָקַם, (instead of יָקַם which we might expect), the vowel conforms to the Vav with the *U* sound. It might, indeed, take the *O* sound equally well, (for aught we can see); but its present form distinguishes it more clearly from the Fut. of verbs עָל. So in Niph. Praet., יָקַם (instead of יָקַם), the vowel having conformed to the Vav, § 117. 1. So also in the Inf., Fut., etc. of Niph.; the Hholem arises from the conformity just described. In Hiph., the usual vowel is adopted, because it accords well with the Quiescent, which there conforms to the vowel and becomes Yodh, § 117. 2; or, if you please, is omitted because of the *characteristic* Yodh.

[§ 270. Notes on the Paradigm. (a) KAL. (1) Praeter rarely as יָקַם, Hos. 10: 14; Fem. 3d pers. once with ת, as יָקַם (like the Chald.,

Syr., and Arab.), for **שָׁבַח**, Ezek. 46: 17. In Mal. 3: 20, **פָּשַׁח** comes from **פָּשַׁח** = **פָּשַׁח**, comp. § 181. *b*. Very seldom is the 3d person with Pattahh; e. g. **בָּזַח**, as if from **בָּזַח**.

A verb final Tseri, the Par. exhibits. The final **ח** of **מָחַח**, (and of other verbs ending with **ח**), before a suffix beginning with **ח**, is designated by a Dagbesh in the suffix letter, instead of being fully written.

Verbs final Hholem are also found, among the class **עו**. They retain the **ו** in the 3d pers. Praeter, because it is homogeneous, and the third person is protracted; e. g. **אָזַח**, **בּוֹשַׁח**. But in the other persons, (which are shorter), they usually omit the Vav; e. g. **בּוֹשָׁה**, **בּוֹשָׁה**, **בּוֹשָׁה**. Inf. Imp. Part. also **בּוֹשָׁה**.

(2) *Inf. const.* sometimes with Hholem; as **מָוֹחַ**, **בּוֹחַ**, **טוֹב**, etc.; the Vav is sometimes omitted, as **לָבַח** etc. § 63.

(3) *Fut.* sometimes with *O*; as **יָבוֹשׁ**, **יָחוּס**, **יָקוּט**. *Defective* forms are **יָקָט**, **יָקָט**, etc. Fem. plur. sometimes without the epenthetic **י**, as **תִּשְׁבְּנָה**, or **תִּשְׁבְּנָה**, instead of **תִּשְׁבְּנָה**.

Fut. apoc. as **יָקָם**, with Hholem pure and mutable; e. g. **יָקָם** *vāy-yā-qōm*, **יָקָם** *tā-shōbh-nā*. It is sometimes written as **יָקָם** (Vav *fulcrum*), not unfrequently it appears with *Qibbuts*, as **יָקָם**. With a *Guttural* or *Resh*, the apoc. Fut. usually takes Pattahh; as **יָקָם**.

(4) *Imper.* also written as **יָקָם**, etc. § 63. *Parag.* as **יָקָם**, etc. *Imp. apoc.*, as **יָקָם**, like the Fut. *O* pure.

(5) *Part.* with *O*, as **יָבוֹשִׁים**; with *E*, as **יָבוֹשִׁים**, § 202. With *א* retained, as **יָבוֹשִׁים**, **יָבוֹשִׁים** = **יָבוֹשִׁים**.

(6) *NIPHAL*. (1) *Praeter* rarely with Tseri penult, as **יָבוֹשָׁה**. Out of the 3d pers. Hholem is usually exchanged for *Shureq*, (§ 127. Exc. 1), as being equally homogeneous with the Vav, and somewhat shorter; which is required, because the accent is thrown forward upon the epenth. **ו**. Hholem rarely remains; as **יָבוֹשָׁה**.

(2) *Inf. const.* rarely with *U*; as **יָבוֹשָׁה**. (3) *Part.* also has rarely *U*; as **יָבוֹשִׁים** for **יָבוֹשִׁים**.

(c) *HIPHIL*. (1) *Praeter* written defectively is rare; **יָבוֹשָׁה**. Sometimes the epenth. **ו** is omitted; as **יָבוֹשָׁה** = **יָבוֹשָׁה**, **יָבוֹשָׁה** = **יָבוֹשָׁה**, instead of **יָבוֹשָׁה**. So also, not unfrequently in the 2d and 1st pers., the forms imitate verbs **עָע**; e. g. **יָבוֹשָׁה** for **יָבוֹשָׁה**, **יָבוֹשָׁה** for **יָבוֹשָׁה**, etc. Sometimes with *Tseri*; as **יָבוֹשָׁה**, **יָבוֹשָׁה**, etc. With *Hhateph Seghol* under the *Praeform*; as **יָבוֹשָׁה**.

Peculiar is **יָבוֹשָׁה**, **יָבוֹשָׁה**, as if from roots **עָע**; see *Lexicon*. Once **יָבוֹשָׁה** (from **יָבוֹשָׁה**), like verbs **עָע** in the second form of

of contraction, § 261. The praeform. ה, (in the derivatives of עור and עור) takes Pattahh instead of a comp. Sheva; e. g. הַעֲרֹחַ, הַעֲרֹחַ, הַעֲרֹחַ.

(2) *Inf. fem.* once הַעֲרֹחַ, apoc. form of masc. הַעֲרֹחַ. *Inf. abs.* once; הַעֲרֹחַ because of the Guttural. (3) *Fut.* הַעֲרֹחַ; comp. forms in § 261, which this imitates. In the plur. fem. הַעֲרֹחַ, instead of הַעֲרֹחַ, because a mixed syllable with Yodh and Hhireq long cannot, by usage, be penultimate, even if an accent supports it. *Fut. apoc.* shortens the Tseri, whenever it loses the tone; e. g. הַעֲרֹחַ, הַעֲרֹחַ. With a Guttural or Resh; as הַעֲרֹחַ, הַעֲרֹחַ.

(4) Imper. once with Tseri; as הַעֲרֹחַ, 2 K. 8:6. (5) Part. rarely as הַעֲרֹחַ, הַעֲרֹחַ, (for הַעֲרֹחַ, הַעֲרֹחַ), imitating verbs עֲרֹחַ; see § 261.

(d) HOPHAL is sometimes written with *Qibbutz vicarious*; as הַעֲרֹחַ, instead of הַעֲרֹחַ, § 41.

(e) Polel, Polal, and Hithpolel are declined, in all respects, like Poel etc. in verbs עֲרֹחַ, i. e. like Piel, Pual etc. in regular verbs, as the former stand in the place of the latter. Polal occurs in only four verbs.

(f) Hithpolel, like Hithp. in reg. verbs § 218, often takes Pattahh in the final syllable; which in pause becomes Qamets, as הַעֲרֹחַ. Once the מ of the Praeform. is omitted in the Part., as הַעֲרֹחַ for הַעֲרֹחַ, Ps. 139:21.

(g) Pilpel etc. are declined like Polel etc. Pilpel is found in only five verbs; Polpal only in הַעֲרֹחַ; and Hithpalpal only in הַעֲרֹחַ.

§ 271. *General remarks on verbs עֲרֹחַ.* (a) The great similarity of them to verbs עֲרֹחַ is very manifest, from § 268. a. b. c. d; and indeed, from many of the forms produced under § 270, specially under § 270. c. 1. It might indeed be doubted, whether more or less of these forms, so much like עֲרֹחַ, have not a root belonging to that species of verbs. The resemblances in the general principles of contraction, are too manifest to escape notice.

(b) The number of verbs עֲרֹחַ is about 141. Of these, 13 are הַעֲרֹחַ, and incapable of contraction, § 268. a. Note; 6 resist contraction, viz. הַעֲרֹחַ, הַעֲרֹחַ, הַעֲרֹחַ, הַעֲרֹחַ, הַעֲרֹחַ, הַעֲרֹחַ; the rest are contracted. Five only have the conj. Piel.]

Verbs Ayin Yodh.

§ 272. These are such as have a Yodh originally for their middle radical, and which retain it in more or less of the forms in Kal.

273. Out of Kal, verbs עֲרֹחַ in all respects are like those עֲרֹחַ.

[§ 274. *Notes on the Paradigm.* KAL. (1) *Praeter* has Yodh only in three verbs, viz. בִּיַן, רִיב, דִּיג; and where this is retained, the epenth. י is inserted before the formative suffixes, beginning with a consonant; as the Par. shews. All the other cases of the *Praeter*, conform to that of verbs עוּ.

(2) *Future* in all respects resembles *Hiphil*, in regard to form. So the apoc. form also; e. g. וְנִבֵּן, וְנִבְּן; וְרָשָׁם, וְרָשְׁם. (3) *Part.* in one case is regular, viz. אֹנֵב, from אָנַב.

Note. Very few verbs are exclusively עוּ; most being also עוּ in Kal. The older grammarians and lexicographers admitted no class עוּ, but ranked such forms as בִּיַּנּוּ under *Hiphil*, with an *aphaeresis* of the ה. But as this is without other example, and as the kindred languages exhibit verbs עוּ, this class is now generally admitted.]

III. CLASS OF IRREGULAR VERBS.

§ 275. This comprehends those, whose third radical becomes quiescent, or disappears.

Verbs Lamedh Aleph.

§ 276. Aleph, at the end of words, is usually *quiescent*, § 119. *b.* Throughout verbs לָא, Aleph is *quiescent* or *otiant*, when it ends a word or a syllable.

§ 277. The general laws of quiescence are, (a) In the *Praeter* of all the *derived* conjugations, before formative suffixes beginning with a *consonant*, א quiesces in *Tseri*. (b) In the *Fut.* and *Imp.* of all the conjugations, before a *suffixative consonant*, א quiesces in *Seghol*. (c) In all other cases, it quiesces (when at the end of a word or syllable) in the regular vowel; excepting that whenever it meets with *Pattahh*, it lengthens it into *Qamets*.

E. g. מִצַּחֲהוּ, מִצַּחֲהוּ, מִצַּחֲהוּ, etc. In Kal, the *Fut.* מִצַּחֲהוּ with *Pattahh* (Aleph affects the *Fut.* like a Guttural § 235), becomes מִצַּחֲהוּ; in *Niph.* we have מִצַּחֲהוּ instead of מִצַּחֲהוּ; *Pual*, מִצַּחֲהוּ instead of מִצַּחֲהוּ, etc. § 115.

Note. But the vowels, made long by such quiescence, do not remain immutable. The laws of declension supersede the laws of quiescence; and *Qamets* etc. (made by quiescence) fall away, like any

mutable pure vowels; e.g. מָצָא, fem. מִצְּאָה; Fut. יִמְצֹא, 2d fem. תִּמְצְאִי, etc. See § 127. Exc. 4. So Piel מִצֵּא, fem. מִצְּאָה, etc.

[§ 278. *Notes on the Paradigm.* (a) KAL. (1) *Praeter of verbs final Tseri*, usually retain it here; as יָרָא, יִרְאֶה, יִרְאֶת, etc. The 3d pers. sing. fem. sometimes takes ה (like the Aramaean); as קָרְאָה, Is. 7: 14. Sometimes these verbs are written *defectivè*; as מִצְּאִי for מִצְּאָה, § 63.

(2) *Inf. fem.*, as יִרְאֶה, הִטָּאָה, also with ה, as מִלְּאָה = מִלְּאָה, קָרְאָה (with ו fulcrum merely) = קָרְאָה; see § 119. c. 3. *Inf. masc.* sometimes as הִטָּו = הִטָּוָה, § 63.

(3) *Imp.* יִרְאֵי *ye-rū*, = יִרְאֵי, see § 118. In plur. fem., קָרְאֵן, apoc. for קָרְאָה; יִצְאֵי for יִצְאָה, from יָצָא, is *sui generis*, Cant. 3: 11. Qaere, is not the root יִצְאָה?

(4) *Part. fem.* מִצְּאָה for מִצְּאָה, יוֹצֵאת for יוֹצֵאת, § 119. c. 3. With suff. בָּדָא for בָּדָא, § 118.

(b) NIPHAL. (1) *Praeter fem.* נִפְלְאָה; see under a. 1. above. Forms *defectivè*, נִפְלְאָה for נִפְלְאָה. (2) *Inf. abs.* נִקְרָא. (3) *Part.* sometimes as נִמְצָא, seemingly from נִמְצָא.

(c) PIEL. *Inf.* sometimes as מִלְּאָה, מִלְּאָה; comp. a. 2. above.

(d) HIPHIL. *Praeter defectivè*, as הִתְחַטָּא = הִתְחַטָּא; *Inf.* also הִתְחַטָּא, Jer. 32: 35.

§ 279. *Interchange of forms between verbs לָא and לָה.* In the Chaldee and Syriac, these two species of verbs fall under one and the same category, and have the same forms throughout. In Hebrew, there is plainly an incipient tendency toward this idiom, which develops itself in the frequent interchanges of these verbs for each other, in regard to vowels, or consonants, or both. E. g. verbs לָא imitate verbs לָה.

(1) As to vowels.

KAL	פָּלְאָה for פָּלְאָה
Part.	מִצָּא for מִצָּא
PIEL	מִלָּא for מִלָּא
	רִפְּאָה for רִפְּאָה
Fut.	יִגְמָא for יִגְמָא
Inf.	מִלְּאָה for מִלְּאָה
HITH.	הִתְגַּבָּא for הִתְגַּבָּא

(2) As to consonants.

KAL. Imp.	רָפָה for רָפָה
	נָסָה for נָסָה
Fut.	תִּרְפֶּינָה for תִּרְפֶּינָה
NIPH.	נָחָה for נָחָה
	נָבִיחָה for נָבִיחָה
Inf. const.	הִרְפָּה for הִרְפָּה
PIEL,	יִמְלָה for יִמְלָה

(3) *As to both vowels and consonants.* KAL. אֶמְצָא for אֶמְצָא, מִלְּאָה for מִלְּאָה, see § 118. Part. act. יִצְאָה for יִצְאָה, § 118. יִצְאֵי for יִצְאֵי, § 118. Pass. נָשׂוּי for נָשׂוּי, Ps. 32: 1.

NIPH. נִטְמָאָה for נִטְמָאָה. Fut. יִמְצָו for יִמְצָו, § 118.

PIEL. יִרְפֹּא for יִרְפֹּא, § 118.

HIPH. הִמְצִיחֵהוּ for הִמְצִיחֵהוּ . Part. מְצַחֵה for מְצַחֵה .

HITH. הִתְצַחֵהוּ for הִתְצַחֵהוּ . הִתְצַחֵהוּ for הִתְצַחֵהוּ .

Compare with these resemblances to verbs לָה, the similarities of those verbs to לָה, in § 290. See on the general principle of such interchanges, § 122.]

Verbs Lamedh He.

§ 280. These comprise verbs originally with a final *Yodh*, or a final *Vav*; both of which coming at the end of a word, after a heterogeneous vowel (Patahh), conform to the vowel, i. e. become ה, and quiesce in it, § 117. 2.

Note. Verbs originally לָה are few; e. g. as שָׁלַח for שָׁלַח, 1st pers. Praet. שָׁלַחְתִּי; most verbs לָה, are originally לָה. Only the *derivate* forms develop the original root; e. g. נָקַח from נָקַח = נָקַח; קָצַר from קָצַר = קָצַר. Verbs with ה Mappiq, are verbs which originally have a final ה, and belong to the class of ל *Gutturals*.

§ 281. The final radical in these verbs either quiesces, or becomes otiant and falls out, both in conjugation and declension, every where with only two exceptions.

These are (1) *Praet.* 3d pers. fem., where the final radical is exchanged for ה; as שָׁלַחְתָּה, נָקַחְתָּה, etc. (2) *Part. pass.*; as גָּלְיָה *gā-lūy*, where the *Yodh* remains a proper consonant.

§ 282. The rules of *quiescence*, and the form of the quiescent letter, differ in different persons and tenses. They are as follows:

(a) *The Praeter*, 3d masc. sing. in all the conjugations, requires ה quiescent in Qamets. See Paradigm.

(b) The other forms without accession at the end, take ה throughout; excepting the Imp. 2 masc. sing., which has ה, and the Inf. abs. which has ה.

(c) Before *sufformatives*, beginning with a consonant, (1) The *Praeter* of Kal has ה. (2) The *Praeter* of all the derived conjugations, has ה. (3) The Fut. and Imp. throughout have ה. See Paradigm.

(d) Before *sufformatives* beginning with a vowel, the Quiescent falls away.

E. g. שָׁלַח instead of שָׁלַח, שָׁלַח for שָׁלַח, etc. § 118. But a pause-accent restores the Quiescent, and prolongs the original vowel which preceded it; e. g. שָׁלַח instead of שָׁלַח, § 147.

Note. The falling away of the Quiescent here, throughout, depends on the principle stated in § 118 with the Note.

[§ 283. *Notes on the Paradigm.* (a) KAL. (1) *Praeter* sometimes has the Chaldee form, as עָשָׂה for עָשָׂה, comp. § 278. a. 1. With Vav moveable, once, עָשָׂה, Job 3: 26. Forms written *defectivè* are rather unusual; as עָשָׂה for עָשָׂה.

(2) *Inf. abs.* sometimes drops the ה, and takes the form עָשָׂה for עָשָׂה, etc. Twice it even takes ת; as עָשָׂה, עָשָׂה. *Inf. constr.* rarely as עָשָׂה, עָשָׂה. Fem. form עָשָׂה, retaining the Vav, Ezek. 28: 17. Once עָשָׂה, in Ezek. 21: 15.

Note. The usual *Inf. constr.*, as עָשָׂה, is a fem. Segholate form, and is merely a contraction of עָשָׂה; see § 120. c. Comp. fem. Infinitives, § 212. 3.

(3) *Future.* (a) עָשָׂה, עָשָׂה, (instead of עָשָׂה, עָשָׂה), are merely imitations of the Chaldee pointing in the Fut. of these verbs, and are probably errors of transcribers.

(β) The *Yodh quiescent of the root*, is sometimes omitted before suffixes as עָשָׂה for עָשָׂה; and sometimes it becomes *otiant*, by reason of a Dag. euphonic, as עָשָׂה; and even falls out here also, as עָשָׂה.

(γ) The *Apocopate Future* is common to all the conjugations of this verb. It is formed by dropping the final ה with the preceding vowel. It then appears (1) Usually with a furtive vowel under the first radical. (2) Without one. E. g.

(1) Forms with a furtive vowel.

(2) Forms without a furtive vowel.

		full form.	apoc. form.	full form.	apoc. form.	
Sing.	3	יָעָשָׂה	יָעָשָׂה (יָעָשָׂה)	יָעָשָׂה	יָעָשָׂה, (יָעָשָׂה)	i
—	2	תָּעָשָׂה	תָּעָשָׂה	תָּעָשָׂה	תָּעָשָׂה, (תָּעָשָׂה)	j
—	1	אָעָשָׂה	אָעָשָׂה	אָעָשָׂה	אָעָשָׂה, (אָעָשָׂה)	k
Plur.	1	נָעָשָׂה	נָעָשָׂה	נָעָשָׂה	נָעָשָׂה	l
ע' gutt.	3	יָעָשָׂה	יָעָשָׂה	יָעָשָׂה	יָעָשָׂה Job 31: 27.	m
—	2	תָּעָשָׂה	תָּעָשָׂה	תָּעָשָׂה	תָּעָשָׂה, n in otio (§ 57. a)	n
פ' gutt.	3	יָעָשָׂה	יָעָשָׂה	יָעָשָׂה	יָעָשָׂה Ps. 72: 8.	o
	3	יָעָשָׂה	יָעָשָׂה	יָעָשָׂה	יָעָשָׂה	p

Note 1. The *Segholate forms in verbs* differ, in one respect, from those of nouns, etc.; inasmuch as verbs take *Hhireq medial* for a *penultimate* vowel; whereas nouns etc. allow only of *Seghol*, *Tseri*, *Pattahh*, *Qamets* (in a few cases), and *Hholem*, all pure. In the above table, a, e, and h, have *Hhireq medial* for a *penult* vowel.

Note 2. In the apoc. forms of the 2d and 1st persons, sing. and plural, the *Hhireq* is prolonged into *Tseri*, so b, c, d; not עָשָׂה, עָשָׂה, etc. On the other hand, the third person very rarely has a *Tseri* in the penult, like עָשָׂה from עָשָׂה, under a.

Note 3. When the second radical is a Guttural, the apoc. forms assume the usual Pattahh in the final syllable ; as in *e* and *f*, § 113. When the first radical is a Guttural, both vowels more usually are Pattahh, as in *g* ; but ה and ח may take Hhireq, as in *h*.

Note 4. The nude apoc. forms in No 2, without furtive vowels, are not frequent ; yet they occur sufficiently often to be distinctly acknowledged. In *form* they resemble such nouns as קִשְׁטָה, בִּרְדָה, etc. The learner will observe, that the Hhireq under the Praeform. is occasionally prolonged, and becomes Tseri ; e. g. in *i*. In *l*, the Pattahh in יִהְיֶה *yi'hhd*, is only *furtive*, as the Dag. lene in ד shows.

Note 5. In the forms under *j*, *k*, the *Segholate* shape accommodates itself to the words which have a final Yodh ; e. g. יִהְיֶה instead of יִהְיֶה or יִהְיֶה, etc. See the ground of this, in § 120. *b*. So also יִהְיֶה (written once יִהְיֶה § 125. *a*), from יִהְיֶה.

Note 5. All the apoc. forms of the Future more usually have a ו conversive before them ; but some occur without it ; and ו does *not* always occasion apocope, e. g. וַיִּבְרָה 2 K. 1: 10. וַיִּבְרָה 2 K. 6: 23.

Remark. The student will observe, that none of the Segholates in *Kal*, have the common form of two Seghols, as בִּלְבָל. In this respect the forms of *Kal* are distinct from those of *Hiphil*, which adopts the double Seghol, wherever the nature of the word permits.

(4) *Imp.* For the forms אֲבִיר, אֲבִיר, instead of אֲבִיר, אֲבִיר, see § 118. Notes 1. 2. 3.

(5) *The act. Part. fem.* is גִּבְרָה (for גִּבְרָה § 118). Sometimes it assumes the form גִּבְרָה, plur. גִּבְרֹת, as if from אֲבִיר, of the form אֲבִירָה, § 212. 6.

(6) *The pass. Part.* rarely as עָשָׂה for עָשָׂה, צָפָה for צָפָה. In *Kethib*, נִטְוֹת *nestū-vōth*, Qeri, נִטְוֹת.

§ 284. In all the forms where Yodh radical is dropped, it is occasionally restored, either by a Pause-accent, by Nun parag., or by the emphasis required upon the word. See § 147, for pause-accent. With *Nun*, יִרְבֶּה, יִרְבֶּה and יִרְבֶּה. Emphasis, יִרְבֶּה Ps. 57: 2. *Imp.* יִרְבֶּה, Is. 21: 12. With ה parag., also, Fut. אֲרַמֶּה.

Note. From these cases of restored and prolonged vowels, it is clear, that the Fut. and *Imp.* of verbs לָה have, in the real ground-form, a final Pattahh, since the restored vowel goes into Qamets ; § 146.

§ 285. NIPHAL. (1) *Praeter* sometimes with Hhireq before י ; as נָקָה from נָקָה, נָקָה. In pause, נָקָה from נָקָה.

(2) *Inf. abs.* rarely as נָקָה. *Inf. const.* very rarely, as נָקָה, Judg. 13: 21.

(3) *The fut. apoc.* here, merely drops the final ה with the preceding vowel.

§ 286. **PIEL.** (1) *Praeter* sometimes with Hhireq before י; גָּזַרְתָּ. (2) The apoc. forms in this Conj., not only drop their final ה with its vowel, but also the Dagghesh forte from the middle radical, (see Par.), because this letter now becomes a *final* one; § 72. The preceding vowel is sometimes prolonged, as וַיִּתֵּן = וַיִּתְּנֶה.

(3) With Yodh restored; Imp. יִתְּנֵה (for יִתֵּן, § 73. Note 3). Fut. with Suff. יִתְּנֶהוּ.

§ 287. **HIPHIL.** (1) *Praeter* sometimes with Hhireq; as הִגְזַרְתִּי, הוֹרִינִי. Sing. fem. 3d pers. sometimes as הִגְזַתְּ; comp. § 283. a. 1. In some cases the ה prefix takes Seghol; as הִתְּנָה, הִתְּנָהּ. Also as the Chaldee, הִתְּנָהּ for הִתְּנָה; comp. § 283. 3. a.

(2) *Inf. abs.* once as הִתְּנָה. *Inf. const.* once, הִתְּנָהּ for הִתְּנָה, Lev. 14: 43. (3) *Fut.* once, 3d pers. plur. הִתְּנָהּ *hîm-sîv*, like the Chaldee, רִמְיִי, etc. Once הִתְּנָהּ for הִתְּנָה, Jer. 18: 23.

§ 288. *Futures apocopate.* Like those in Kal, they are divided into two kinds. (1) With a furtive vowel; e. g. נִגְזַלְתָּ, נִגְזַלְתָּ, נִגְזַלְתָּ. Here the penult vowel is Seghol, or (under a Guttural) Pattahh. The usual forms of noun-Segholates are here prevalent, in distinction from those in Kal; Remark, p. 108.

(2) With nude apocope; as נִגְזַלְתָּ, נִגְזַלְתָּ; etc.

Note. The Imper. follows the analogy of No. 1; e. g. with a furtive vowel, always as הִתְּנָה, הִתְּנָה, instead of הִתְּנָה, הִתְּנָה, etc. With a Guttural, as הִתְּנָה for הִתְּנָה, etc.

§ 289. *Peculiar anomalies.* Such are the endings in (..), in Inf. Fut. and Imp.; e. g. Inf. Kal, הִתְּנָה *to be*; Piel, הִתְּנָה *opprimendo*; Hoph. הִתְּנָה. Kal Fut. הִתְּנָה, הִתְּנָה. Piel, הִתְּנָה. In Syr. and Chaldee, the Fut. ends in נִ or י, in these verbs.

§ 290. *Imitations of verbs* נָשָׂא; comp. § 279. (a) *Imitation in respect to the consonants*; e. g. נָשָׂא for נָשָׂא; Inf. abs. for נָשָׂא, Imp. נָשָׂא. So נָשָׂא, נָשָׂא, for נָשָׂא, נָשָׂא; נָשָׂא for נָשָׂא Piel; נָשָׂא for נָשָׂא, Ecc. 8: 1. (b) *As to vowels*; e. g. הִתְּנָה for הִתְּנָה, הִתְּנָה for הִתְּנָה; Piel Inf. הִתְּנָה for הִתְּנָה; Part. Niph. הִתְּנָה for הִתְּנָה; הִתְּנָה for הִתְּנָה.

§ 291. *General remark on the usage described in § 279, § 290.* The number of these anomalies will be increased or diminished very much, according to the principles assumed by the Lexicographer. If he constitute roots both in נָשָׂא and in נָשָׂא, with the same meaning, then the anomalies are reduced to a very small number. If he make but one root, then they are multiplied. I observe that Gesenius, (very rightly in my apprehension), in his latest works, increases the number of the roots, and thus diminishes the anomalies.

§ 292. *Pilel* appears only twice, viz. in נָאָה, (contract. נֶאָה, § 119. c. 1), from נָאָה; and in מִטְהַרִּי Part. const. plur., from טָהַר, *Pilel* טִהַר.

Hithpalel appears only in שָׁחַה, Hith. הִשְׁתַּחֲוֶה, Fut. apoc. יִשְׁתַּחֲוֶה instead of יִשְׁתַּחֲוֶה, § 120. b. Inf. with ה parag. הִשְׁתַּחֲוֶה, 2 K. 5: 18.]

Verbs Lamedh Tav.

[§ 293. These are not strictly irregular; but in all the persons which receive a suffix beginning with ה, the ת final of the root is inserted by a Dag. forte in the suffix letter; e. g. כָּרַת, כָּרַתְתִּי, כָּרַתְתָּ, etc. So also, נָתַתְּ he died, נָתַתְתִּי, נָתַתְתָּ, etc.]

Verbs doubly anomalous.

§ 294. These are such as have two radicals, (usually the first and third), which may be dropped, or assimilated, or may become quiescent; as אָתָה, יָצָא, יָרָה, נָשָׂא, נָטָה, etc.

Note. Very few cases occur, like בּוֹא, where two irregular letters come together. Two cases only occur of verbs irregular פ and ט; e. g. נָדַד, and נָטַס; for which see *Lexicon*. The verbs נָדַד and נָטַס, are regular as to the *Nun*, § 253.

§ 295. In regard to the *first* radical, these verbs exhibit all the various phases of verbs irregular פ; and in regard to the *third* radical all the phases of verbs irregular ט; see Par. XVII seq.

§ 296. The following examples, and notes on the Paradigms just mentioned, exhibit all the forms of these verbs in which the student is likely to meet with any difficulty.

(a) Verbs פ and ל.

אָהַה, Hiph. fut. apoc. יִהְיֶה 1 Sam. 14: 24 for יִהְיֶה.

אָפַה, Imp. אָפֵה Ex. 16: 23, by Syriasm for אָפֵה (§ 119. d. 2); Fut. with suff. יִהְיֶה 1 Sam. 28: 24, for יִהְיֶה.

אָהַה, Praet., in pause אָהַה Jer. 3: 22; Imp. in pause, אָהַה for אָהַה (§ 119. d. 2. § 147); Fut., יִהְיֶה Deut. 33: 21, for יִהְיֶה, the first א being dropped, and final א put for ה, § 290; יִהְיֶה Is. 41: 25, for יִהְיֶה. Hiph. Imp. in pause, אָהַה for אָהַה, § 119. c. 1. § 147.

(b) Verbs פ and ל.

יָצָא, Inf. fem. יָצָאת for יָצָאת, § 119. c. 1. Imp. יָצָא, § 243. a.

(c) Verbs פ and ל, Par. XVII.

יָרָה, not found in Kal; Piel. Fut. יִרְדֶּה Lam. 3: 53, for יִרְדֶּה. Hiph. Fut. with ה retained, יִהְיֶה Neh. 11: 17; first person with suffix אָהַה, Ps. 35: 18, and in pause אָהַה, Ps. 30: 13.

נָזַה, Fut. 1st pers. plur. with suff., נִזְנֶם, Ps. 74: 8.

נִפְּהָה, Fut. apoc. נִיִּיָּה, Ezek. 31: 7; *Popaal*, נִפְּיִיָּה, Ps. 45: 3.

נָזַה, Fut. 1 pers. with suff., נִזְרֶם, Num. 21: 30. Hiph. Fut. with suff., יִזְרֶם, 2 K. 17: 27; תִּזְרֶה, Ps. 45: 8 etc.

(d) Verbs נָזַח and נָזַח, Par. XVIII.

The Paradigm exhibits in Kal and Niphal the forms of נִזְנֶה; in Hiphil those of נִזְנֶה, because the former does not occur in Hiphil.

Infinitive construct, נִזְנֶה for נִזְנֶה (§ 119. c. 1). Fut., נִזְנֶה, Ruth 1: 14, without Aleph. Hiph. Fut., יִזְנֶה, Ps. 55: 16, Kethib for נִזְנֶה.

(e) Verbs נָזַח and נָזַח, Par. XIX.

The three verbs נָזַח, נָזַח, נָזַח, are all of this form. Kal. Fut. apoc. with Vav, נִזְנֶה and נִזְנֶה, 2 K. 9: 33. Niphal נִזְנֶה, Praet. 3 pers. plur. in pause, נִזְנֶה, Num. 24: 6; Fut. 3 pers., נִזְנֶה, Zech. 1: 16; 3 pers. plur. נִזְנֶה, Jer. 6: 4; from נָזַח, Praet. נָזַח, 2 Sam. 11: 15; נָזַח, Job 30: 8, with א for ה, § 290, or perhaps the root is נָזַח.

Hiph. Fut. with suff., as יִזְנֶה, 2 Sam. 14: 6; יִזְנֶה, Job 36: 18 etc. Fut. apoc. with Vav, נִזְנֶה, נִזְנֶה etc. The Imp. also suffers apocope, and takes the forms נִזְנֶה, נִזְנֶה, which are of frequent occurrence.

§ 297. The verb נָזַח has all the common inflections exhibited in Paradigm XX. But it has many forms *sui generis*, besides these. E. g. with suff., as נִזְנֶה, נִזְנֶה; Fut. נִזְנֶה for נִזְנֶה. Fem. 3d plur. נִזְנֶה, with epenth. יִ. Also נִזְנֶה, Deut. 33: 16, for נִזְנֶה; and נִזְנֶה, 1 Sam. 25: 34, for נִזְנֶה. Hiphil sometimes takes epenth. יִ; as נִזְנֶה, נִזְנֶה, נִזְנֶה. *Defectivé*, נִזְנֶה for נִזְנֶה.

Note. The verbs נָזַח and נָזַח, are used only in Hiphil; where they are declined like נָזַח.

Relation of irregular verbs to each other.

§ 298. In the irregular verbs, in general, only two of the radicals appear to be permanent and immutable. The other radical may be, and often actually is, supplied in different ways, according to the forms adopted by the different classes of irreg. verbs. E. g. from the biliteral נָזַח, have been formed נִזְנֶה, נִזְנֶה, נִזְנֶה, all of the same meaning. So also נִזְנֶה and נִזְנֶה; נִזְנֶה, נִזְנֶה, and נִזְנֶה; נִזְנֶה and נִזְנֶה; and so, more or less, of a large proportion of the irregular verbs, much larger than has yet been generally noticed. This principle reigns extensively, also, in the kindred Shemitish languages.

§ 299. In consequence of different forms having the same meaning, it happens in many cases, that one form is employed only in some particular tense or conjugation, while another is employed exclusively in another. E. g. from נִזְנֶה, *ivit*, is derived the Praet. and Part.;

while its equivalent, רָצָה, furnishes the Inf., Fut., and Imp. So חָקַק, as usual in *Kal*; but Pual חָקְקָה, and Hith. חִתְּחָקְקָה, come from חָקַק.

Compare, in Latin, *fero, tuli, latum*; Greek, φέρω, οἶσω, ἤνεγκα. It were to be wished that lexicographers would make a much more extensive use of this obvious and widely extended principle in Hebrew etymology. It would greatly diminish the so called *anomalies* of the language.

Pluriliteral Verbs.

§ 300. These are properly very few; and they are declined like the Conjs. Pilel and Pual. The following list comprises the whole number that actually appear; viz.

(1) טָטַט, 1 pers. with suffix טָטַטְתִּי, Is. 14: 23. (2) בָּרַבַּב, participle מְבָרַבֵּב, 1 Chr. 15: 27. (3) פָּרַס, Fut. with suffix. יַבְרִסְתָּנָה, Ps. 80: 14. (4) פָּרַשׁוּ, Job 26: 9. (5) רָטַפַּשׁ, Job 33: 25. (6) תַּחַרְהָ, 2 pers. fut. תַּחַרְתָּהּ, Jer. 12: 5; participle מְתַחַרְהָ, Jer. 22: 15. (7) A few other forms are noted in some of the lexicons, but in others they are more properly referred to the Pilel form, derived from a trilateral root; as Pilel 3 pers. fem. in pause רָטַפְתָּהּ, Job 15: 32. Cant. 1: 16, from רָטַף.]

PARTICIPLES.

301. Participles are treated as adjectives, i. e. declined as nouns; which is common in other languages. Participles, in regard to case, tone-syllable, etc. follow the usages of nouns. Par. XXI. exhibits the various phases and declensions of their *absolute* cases.

§ 302. All of them in the fem. may form Segholates, except the ground-form has an *immutable* penult vowel. E. g. מְקַיְמָה, מְסַבֶּה, קָמָה. Etc. are incapable of a Seghol. form, because the penult vowels cannot be so changed as to conform to the laws of Segholates; see § 142. *d*. But in Hiphil, the fem. Segholates are derived from an apoc. fem. form מְקַטְמָה, like the apoc. Fut. בְּקַטַּל.

VERBS WITH SUFFIX PRONOUNS.

§ 303. Pronouns, following verbs and governed by them, are attached to them and united in the same word. This is effected by taking the fragments or parts of the pronoun, with an appropriate vowel of union (where one is needed), and adjusting the form of the verb, when necessary, so as to receive it.

E. g. $\text{הָרַגְתִּי$, instead of $\text{הָרַגְתָּ$, *he killed me*; $\text{הָרַגְתְּם$, instead of $\text{הָרַגְתָּ$, *thou didst kill them*. Comp. Latin *eccum*, for *ecce eum*, etc.

§ 304. Most of the suffix pronouns influence the tones of the verb, i. e. they move it *forward* or toward the left; and consequently they occasion more or less changes in the mutable vowels of verbs, usually (not always) according to the general principles of the vowel changes; § 126 seq. In some few cases, the *consonants* of the verb suffer a change in order to receive a suffix, § 311.

§ 305. As all the conjugations of verbs terminate in the same manner, they all receive suffixes in the like manner with Kal, with very little variation. But *neuter* verbs, and those which are *passive* or *reflexive*, do not from the nature of the case admit of suffixes, as they do not govern words after them;

Note. Verbs of the *first* and *second* persons do not receive suffixes of the same persons, because the *reflexive* forms of the verbs express the sense which would be thus conveyed.

§ 306. The Inf. mode, and participles, receive suffixes either in the manner of verbs or of nouns.

But not with the same meaning, as it respects the Inf. mode; for a noun-suffix appended to it, denotes the *subject* or *agent* of the verb; but a verbal suffix, the *object* of the action implied by the verb. E. g. Inf. פָּקַדְתִּי , with noun suff., $\text{פָּקַדְתִּי$, *my punishment*, viz. that which I inflict; with a verbal suff. $\text{לְפָקַדְתִּי$ *to punish me*.

[§ 307. *Different forms of pronoun suffixes.* Most of the verbal-suffixes, or fragments of primitive pronouns, have at least three different forms, adapted to the different ending or tense of the verb to which they are appended.

(a) The most simple form of the suffixes is that in which they begin with a consonant. In this shape they are appended, through all the tenses and moods, to forms of verbs which end with a *vowel*; see Note.

(b) To the simple form is prefixed a vowel of the *A* class, viz. Qamets or Pattahh. In this shape they are appended to forms of verbs which end with a *consonant*, usually in the Praeter only.

(c) To the simple form is prefixed a vowel of the *E* class, viz.

Tseri or Seghol. In this shape they are appended to forms of verbs which end with a *consonant*, in the Fut. and Imperative.

Note. The vowel which is thus prefixed to the suffixes, serves to connect them more readily with the verb, and is therefore called the *union-vowel*. When the verb ends in a vowel, that vowel of course serves as a union-vowel.

§ 308. Between the suffix and the union-vowel, there is sometimes inserted an epenthetic *Nun*, § 109. *b*, which is usually assimilated to the first letter of the suffix and expressed in it by a Dagghesh forte. In poetry, the *Nun* is sometimes fully written. This class of suffixes is limited principally to the sing. number of the pronouns, and to the Fut. tense of verbs.

§ 309. The following table exhibits the suffixes as appended, (*a*) to verbs ending with a vowel in all the moods and tenses. (*b*) To those ending with a consonant in the Praeter. (*c*) To those ending with a consonant in the Fut. and Imperative. (*d*) It exhibits also those suffixes which receive an epenthetic *Nun*.

(a)	(b)	(c)
Sing. common.	<i>Praeter.</i>	<i>Future etc.</i>
1. נִי	נִי in pause נִי	נִי
2 m. כָּה-נִי	כָּה in pause כָּה-נִי	כָּה &c. כָּה-נִי
2 f. כִּי-נִי	כִּי-נִי	כִּי-נִי
3 m. וּ-הִי	וּ-הִי	וּ-הִי
3 f. הִי-נִי	הִי-נִי	הִי-נִי
Pl. 1. נוּ-נִי	נוּ-נִי	נוּ-נִי
2 m. כֶּם-נִי	כֶּם-נִי	כֶּם-נִי
2 f. כֵּן-נִי	כֵּן-נִי	כֵּן-נִי
3 m. מֹ-נִי poet. מֹ	מֹ-נִי poet. מֹ	מֹ-נִי poet. מֹ
3 f. ן-נִי	ן-נִי	ן-נִי

Future with epenthetic Nun.

(d)	
Sing. 1. נִי-נִי for נִי-נִי &c.	Sing. 3 m. נִי-נִי for נִי-נִי, also נִי
- 2 m. נִי-נִי for נִי-נִי &c.	- 3 f. נִי-נִי for נִי-נִי

§ 310. *Notes on the table of suffixes.* (1) In a very few instances, the Fut. has the suffixes נִי-נִי, like the Praeter; and *vice versa* the

Praet. very rarely takes suffixes like the Future, viz. נִי and a few times נִי .

(2) The original *union-vowels* would seem to be Qamets and Tseri, which shorten into Pattahh and Seghol when the tone is removed. Before the epenthetic Nun, the two latter only are found. So also in נִי , which in pause becomes נִי .

(3) The 2d pers. sing. fem. נִי in *b*, occurs but seldom; the more common form in the Praeter is נִי , and without the tone נִי , as in the Future. The form with parag. Yodh in *c*, occurs often in the later Psalms.

(4) The suffixes בָּךְ , בְּךָ , never take a *union-vowel*; nor does the suffix ךָ or כָּךְ , except in pause. The 3 pers. sing. fem. of the Praeter also takes suffixes, either *with* or *without* a union-vowel; see below § 312. 2.

(5) The forms נִי , נִי , נִי with a parag. י , are common in poetry. The form נִי is found as a suffix once, Ex. 15: 5; so in Ethiopic. The form נִי occurs in Deut. 32: 26.

(6) Instead of the fem. suffix ךָ of the 3d pers. plural, the masc. form ם appears, specially after the sufform. ו and י ; perhaps in order that the fem. suffix may not be confounded with the parag. ךָ ; as וַיִּגְדְּרוּם , Ex. 2: 17, for וַיִּגְדְּרֵךְ ; וַיִּצְרְפוּם , 1 Sam. 6: 10. Gen. 26: 15. Num. 17: 3, 4. Josh. 4: 8. Hos. 2: 14. Prov. 6: 21. But ךָ is used in Jer. 48: 7.

(7) The suffixes with epenth. Nun are occasionally found in the Imp. and rarely in the Praeter; see No 1. above. In Chaldee, an epenth. Nun is always found before the suff. of the Fut. Imp. and Infinitive.

(8) Wherever there is a *union-vowel*, it uniformly takes the tone. The suffixes בָּךְ and בְּךָ always draw down the tone upon themselves, removing it two places if necessary, and are on that account denominated *grave* suffixes. The others never move the tone more than one syllable, and are called *light* suffixes.

The suffix ךָ or כָּךְ , when appended to verbs ending in a *consonant*, usually takes the tone. The 3 pers. sing. fem. of the Praeter is excepted; see Paradigm.

(9) Some of these suffix-forms of pronouns are derived from primitive forms which are still in use; as ם , ךָ , from נָהם , נָהךָ , etc. Others would seem to come from forms which are now obsolete in Hebrew; as ךָ from $\text{אַתָּה} = \text{אַתָּה}$ *thou*, like אֲנִי *I*; בָּךְ from אַתָּה etc. The form ךָ still appears in Ethiopic, as a regular sufform. in the flexion of verbs.

Note. Verbal-suffixes are also united, in all their forms, with certain adverbs and interjections; in which condition they are in the *Nom. case*.

§ 311. The changes in the *vowels*, of the verb, occasioned by the suffix pronouns, are seen in the Paradigm. In the *consonants*, the following changes take place; viz. Praet. 3 fem. הַ- becomes תַּ-; the fem. הַ (הִי) becomes תִּי; 2. plur. masc. תָּם becomes תִּי; as the Par. shews. The forms ending with תָּ receive י in its room.

§ 312. *Notes on the Paradigm.* Kal. Praet. 3d pers. masc.. In הִיבִּיטָהּ, as the tone is moved forward, the first vowel falls away, § 132; the second vowel of the original word is thrown into a simple syllable, and becomes long, § 130; but where the syllable remains mixed, Pattahh continues, as הִיבִּיטָהּ. In such a way, the student will easily account for most of the changes made in the original vowels of the verb. Verbs final Tseri retain it, when a long vowel is required in the ult. of the verb; as הִשְׁמַחְתָּ.

(2) *Praeter 3 fem.* substitutes ת for the final ה, unites this (for the most part) in a syllable with the last radical of the verb, and always puts the tone upon the same syllable. It is only when a suff. begins with a *vowel*, (which occurs only in הַ- מַּ- נַּ-), that the final ת is taken away from this syllable (§ 90. 1), which of course prolongs the Pattahh, § 130. E. g. with suff. נַּ-, הִשְׁמַחְתָּ נַּךְ, where the Tseri of the suff. is shortened, in consequence of falling into a mixed syllable without the tone, § 129 a. So with מַּ- נַּ-, it makes by the same rules, הִשְׁמַחְתָּ מַּנְךְ, הִשְׁמַחְתָּ מַּנְךְ.

Note. The suff. הַ and הַ sometimes assimilate their ה to the final ה of the verb; e. g. הִשְׁמַחְתָּ הַ = הִשְׁמַחְתָּ הַ, 1 Sam. 1: 24; הִשְׁמַחְתָּ הַ = הִשְׁמַחְתָּ הַ, Jer. 49: 24.

(3) *Praet. 2 fem.* exhibits the form הִשְׁמַחְתָּ before a suffix, (as stated in § 311); and in this way appears in the same manner as the 1 pers. sing. when it takes the suffix of the third pers. sing. and plural. The student will remark that here, and in the second pers. plur., a *union-vowel* is provided for the verb, by adopting the forms הִשְׁמַחְתָּ, הִשְׁמַחְתָּ.

4. *The Inf.* most usually takes suffixes in the manner of Segholate nouns, in Dec. VI; i. e. the final vowel is thrown back upon the first radical, and shortened. If the verb be ט' *Guttural*, then the points are regulated by the usual principles, in § 114. § 128. See the examples in the Paradigm. The variety of punctuation, with suff. הַ, בַּ, נַּ, may also be there seen.

The Inf. of a verb Fut. *Pattahh* usually takes *Hhireq* under the first radical, before suffixes; as הִשְׁמַחְתָּ in the Par.; but sometimes *Pattahh*, as הִשְׁמַחְתָּ, הִשְׁמַחְתָּ, etc. Verbs *Pe Gutt.* sometimes take a *Seghol* in the first syllable; as הִשְׁמַחְתָּ, Ps. 102: 14.

The Inf. fem. Segholate takes suff. like nouns of Dec. XIII. *Hhireq*

is the usual vowel in the first syllable; e. g. רָשָׁתִּי, רָשָׁתִּי; but sometimes *Pattahh*, as שָׁבַתִּי, שָׁבַתִּי.

(5) *Future suffixes* are provided with a *union-vowel*, in most cases, where the verb ends with a radical letter; in which cases, the final *Hbolem* or *Tseri* of the verb is dropped. But with suff. כֵּן, כֵּן, כֵּן, these vowels are retained and shortened, because they lose the tone. But verbs *Fut. Pattahh* retain this vowel, and prolong it before a *union-vowel*; as יִהְיֶה from שָׁבַתִּי.

(6) *Imp.* follows the analogy of the *Fut.* throughout; in regard to verbs *final Pattahh*, as well as others.

(7) *Participles* follow the manner of the nouns to whose declension they belong, in receiving suffixes.

(8) *PIEL* usually drops its final *Tseri* before a *union-vowel*, as in the *Par.*; but before ה, כֵּן, כֵּן, it commonly shortens it into *Seghol*, or *short Hhireq*, as קָבַצְתָּ, קָבַצְתָּ; rarely into *Pattahh*, as בָּרַכְתָּ, Deut. 2: 7. *Pattahh* final here remains, as רָהַצְתָּ.

(9) *POEL*, *POLEL*, etc., imitate *Piel* in their suffixes.

(10) *HIPHIL* appends suffixes to its *full* forms; not to the *apocope* ones. Very rarely is the final vowel of the verb dropped; as in יַעֲשֶׂה instead of יַעֲשֶׂה.

Verbs Lamedh He with Suffixes.

§ 313. Suffixes here cause the final letter and vowel to fall away. The *union-vowel* is then supplied, or omitted, as the nature of the case requires.

Note 1. *Praet. 3 sing. fem.* rejects the final ה, and then follows the analogy in regular verbs, as to the ה before the suffix.

Note 2. Suffixes, beginning with a consonant, sometimes cause the original *Yodh* to be restored; as הַיְיָדֹה, הַיְיָדֹה, etc.]

NOUNS.

§ 314. *Derivation.* Most nouns in Hebrew are derived from verbs; and in general they have for their ground-forms the *Inf. mode* or *Participles*. A comparatively small number of nouns are probably *primitive*; but these conform, in their inflection, to the usual laws which regulate those derived from verbs.

§ 315. *Declension* in Hebrew nouns, differs much from declension in Greek and Latin. The plural and dual numbers are, indeed, distinguished by appropriate endings added to the ground-forms; but *case*,

properly considered, is not marked by any peculiarity of inflection in the noun itself. For the most part, it is designated by prepositions and the construct state of the preceding noun, § 332. But the plural and dual endings, the suffixes, and whatever increases the original ground-form of the noun, and shifts the place of its tone, occasion a variety of changes in the vowel-points and in the forms of nouns, which may not unaptly be called *declensions*.

§ 316. *Classes of Nouns in respect to origin.* Nouns, like verbs, are either *primitive* or *derivative*. Those of the latter class are divided into *verbals*, or those derived from *verbs*; and *denominatives*, or those derived from *nouns*. Three classes of nouns may therefore be reckoned.

(a) *Nouns primitive*; which are principally those that designate animals, plants, metals, numbers, members of the human and animal body, and some of the great objects of the natural world. But among the names of all these, are some of verbal derivation.

Note. The form of *primitive* nouns is not distinguished from that of *derived* ones. They are treated, in their inflections, in the same manner as if they were *derived*. Only a knowledge of etymology, therefore, can enable the student to determine whether a noun is primitive or derivative; and in some cases, it may be doubtful to the best etymologist, whether a noun belongs to the first, second, or third class above specified.

(b) *Nouns derivative*; which are altogether the most numerous class. Very many of them appear to be derived either from Participles, or from the Inf. mood. The former more commonly denote the subject or object of action or passion, (*nomen agentis vel patientis*); the latter denote action or passion, (*nomen actionis vel passionis*). The first class are named *concretes*, being used to designate some being or thing; the second *abstracts*, denoting simply action or passion. But to this principle, there are very many exceptions.

(c) *Nouns denominative*; which are nouns derived from other nouns, either primitive or verbal. E. g. כַּרֶם a vine-dresser, from the primitive גָּרַם a vineyard; קֶדְמוֹן eastern, from the verbal קָדַם the east. The forms of these, resemble those of the other classes.

[*Note.* *Denominatives* are usually formed, (1) by adding to verbals the masc. termination, -י, or the fem. -יָה; e. g. שֵׁשׁ six, שֵׁשִׁי sixth; מוֹאָבִי a Moabite, from מוֹאָב; יִשְׂרָאֵלִי an Israelite, from יִשְׂרָאֵל, etc. Several adjectives, also, are formed in this manner; as נֶכְדָּרִי, fem. נֶכְדָּרָה strange, from נָכַר a stranger; קֶדְמוֹנִי first, from קָדַם, etc.

(2) By adding -יָה, which is usually of the fem. gender. E. g. רֹאשׁ princeps, רִאשִׁית principium. Words of this form are sometimes defectively written, as צִיצִית for צִיצִיָה.

(3) Rarely by adding the terminations -יָה, -יָה, and -יָה. E. g. אֲרִיָה a lion, from אָרַב; אֶשָּׁה fire-offering, from אָש; בַּיִל a deceiver, from בָּיַל; גִּזְזֵי a treasury, from גָּזַז.

§ 317. *Nouns composite and proper.* Composite nouns are very rarely found in Hebrew, except in proper names. A few however occur, which are made up of two nouns, or of a noun and a particle. E. g. $\text{צֶלֶת מָוֶת} = \text{צֶלֶת} \text{ מָוֶת}$ *shade of death*; בְּלִי עֵד *worthless*, from בְּלִי *not* and עֵד *profit*.

Note 1. Proper names, in their formation, follow the general analogy of verbals as given in § 216. b. Very many of them are *composite*, and consist usually of two nouns, or of a noun and a verb. E. g. בֶּנְיָמִין *Benjamin*, or *son of my right hand*; יְהוֹיָכִים *Jehoiakin*, or *Jehovah will exalt*.

Note 2. To the first word in composite proper names, a *Yodh* is usually added, as גַּבְרִיאֵל *Gabriel* or *man of God*, from גַּבְרָא and אֵל ; sometimes a *Vav*, as שְׁמוּעֵל *Samuel* or *name of God*, from שָׁמַע and אֵל . The name of God, either אֱלֹהִים or יְהוָה , forms the beginning or the termination of a great multitude of Hebrew proper names.]

§ 318. *Gender of nouns.* The Hebrew has only two genders, viz. the masculine and feminine. These are distinguished sometimes by the *form*, and sometimes by the *signification*, of words.

§ 319. I. *Gender distinguished by form.* (a) In general, nouns are *masculine* which end in one of the original radical letters of the word.

(b) The *feminine* is distinguished by adding to the masculine, either הַ , תַּ , תְּ or תֵּ .

E. g. מֶלֶךְ *a king*, מַלְכָּה *a queen*; חַטָּא *a sinner*, חַטָּאת *sin*; and עִבְרִי *a Hebrew man*, עִבְרִית *a Hebrew woman*; קֶטוֹר , fem. קֶטֶר *incense*; מוֹדֵעַ , fem. מוֹדֵעַת *acquaintance*. The fem. תֵּ is appropriate to words with Gutturals at the end, § 141.

[Note 1. The following terminations of the feminine actually occur, but they are rare; viz. (1) תֵּ ; as שִׁנְתֵּי , for שִׁנְתָּה , § 122. 1. (2) תֶּ ; as זִמְרֶת , poetic for זִמְרָה . (3) תֶּ with the proper vowel *Pattahh*, and with the tone on the ultimate; as קִנְיָנֶת *emerald*, קִנְיָנֶת *pelican*, Ps. 102: 6.

Note 2. The endings תֵּ and תַּ are also *feminine*. They are contracted forms, for the full fem. תֶּתֵּ and תֶּתַּ , neither of which the language permits, § 120. c.]

§ 320. II. *Gender distinguished by signification.* (a) Nouns which designate objects such as the following, are *masculine*, though they have a fem. termination.

(1) Names of men; as יהודה *Judah*. (2) Offices of men; as שַׂר *a governor*. (3) Nations; as יהודה the nation of *Judah*. (4) Rivers; as אַמָּנָה *Amana*.

(b) Nouns which designate objects such as the following, are *feminine*, though they have a masc. termination.

(1) Names of women; as רַחֵל *Rachel*. (2) Office or relations of women; as אִמָּה *mother*. (3) Countries; as אַשּׁוּר *Assyria*. (4) Towns; as צֹר *Tyre*. (5) Female beasts; as אֶתֶּן *a she-ass*. (6) Members of the body by nature double; as אָזֶן *the ear*.

Note 1. The same word may be masc. in one meaning, and fem. in another; as יהודה, *Judah* or *the Jews*, masc.; but יהודה, *the country of Judea*, feminine.

Note 2. There are some nouns which are feminine, although destitute of any distinctive sign of this gender, either in form or signification; as בְּיָר *a well*; בָּקָר *a talent*, etc. These can be learned only from practice.

§ 321. *Nouns of common gender.* A considerable number of nouns are of common gender. Such are generally the names of beasts, birds, metals, etc.

Note. 1. These nouns are mostly masculine as to *form*. Some of them are more commonly employed as masc. nouns; others more frequently as feminine. These can be learned only from practice. What is of the *neuter* gender in the western languages, is generally designated in Hebrew by the fem.; as בַּת צֹר *daughter of Tyre*, i. e. city of Tyre.

Note 2. Nouns of the dual number are universally of the common gender.

§ 322. *Gender of the plural.* In the plural, the appearance of nouns as to gender is in many cases dubious. A considerable number of masc. nouns form their plural as if they were feminine; while many fem. nouns have plurals of the masc. form, § 327. 1.

E. g. masc. אָב *a father*, plur. אֲבוֹת. Fem. חִטָּה *wheat*, plur. חִטִּים etc.

NOTE. The *gender* of the plural, let the *form* be as it may, is, with few exceptions, regulated by that of the singular. Some words exhibit both the masc. and fem. *forms* of the plural; but the *gender* of both forms is the same, viz. it is the same as that of the singular.

[§ 323. *Formation of feminine nouns.* The addition of the fem. terminations (§ 319. b) to the masc. forms, usually occasions some

change in the vowels of the masculine, because these terminations affect the tone-syllable of the ground-form. E. g. (a) 1. The ending ה־ draws down the accent, and consequently causes the penult vowel of the masc. form, if mutable, to be dropped; § 132. 133. (2) In nouns etc. if the original word has more than one syllable, and is of the form of Dec. VII., the final vowel is dropped. (3) Such nouns as Dec. VIII., in case they have a long vowel, exchange it for a short one with Dag. forte, or, in case this is excluded, substitute an equivalent for it, § 111. § 112. (4) Masc. *Segholates* receiving ה־ fem., assume the suffix-form in order to take it; see Par. Dec. VI. (5) Nouns of declension IX. drop their final ה and its preceding vowel, in order to receive the fem. ה־ . All these principles are apparent in the following table of formations, in which those nouns not accompanied by a common numeral mark, form the fem. by the mere addition of the fem. ה־ to the masculine; those marked 1, 2, 3, 4, 5, correspond in their formation to the rules given in 1, 2, etc. above. The Roman numerals mark the declensions to which the masc. nouns respectively belong.

Dec.	Masc.	Fem.	Dec.	Masc.	Fem.	Dec.	Masc.	Fem.
I.	סוס	סוּסָה	VI.	מֶלֶךְ	מַלְכָּה (4)		עץ	עֵצָה
	תְּחִתּוֹן	תְּחִתְּנָה		גֶּבַע	גִּבְעָה (4)	VIII.	הַם	הֵמָּה (3)
II.	מוֹצֵא	מוֹצְאָה		אֶמֶר	אֶמְרָה (4)		נֶץ	נֵצָה (3)
III.	גִּדּוּל	גִּדּוּלָה (1)		עֵגֶל	עֵגְלָה (4)		בֵּן	בִּתָּה (3)
	מְתוֹק	מְתוֹקָה (1)		אֵבֶל	אֵבְלָה (4)		חֵק	חִקָּה (3)
	עָצוּם	עָצוּמָה (1)		חֹזֶק	חֹזְקָה (4)		בֹּז	בִּזָּה (3)
	פְּרִיא	פְּרִיָּה (1)		עֹל	עֹלָה (4)		גֵּן	גִּנָּה (3)
	מִקְוֵה	מִקְוְיָה (1)		צִיד	צִידָה (4)		טֵר	טִירָה (3)
IV.	נָקֵם	נָקְמָה (1)	VII.	אֶרֶב	אֶרְבָּה (2)	IX.	נָפֵה	נִפְּהָה (5)
V.	זָקֵן	זָקְנָה (1)		מוֹקֵד	מוֹקְדָה (2)		מִרְאָה	מִרְאָה (5)
	נֶזֶן	נֶזְנָה (4)		דָּע	דְּעָה			

NOTE. As nouns of Dec. V. not unfrequently imitate those of Dec. VI. in their const. form (see Par.), so among the *feminines* derived from ground forms belonging here, are some that imitate the fem. of Dec. VI. E. g. נִרְבֵּה , fem. נִרְבְּהָ ; נִעַל , fem. נִעְלָה . For the form מְתוֹק fem. מְתוֹקָה , under Dec. III., comp. § 127. Except. 1. § 270. b. 1.

(b) The ending ה makes no change in the original word; e. g. הַשָּׂא , הַשָּׂאָה ; עֲבָרִי , עֲבָרִיָּה , etc.

(c) The Segholate endings, ה־ , ה־ , (1) Affect the *penult* vowel, in the like manner with ה־ ; see above, a. (2) They change the ultimate *mutable* vowel; according to the rule in § 142. d. (3) If the final vowel be impure, they substitute a pure one in its room; e. g. אִישׁ , אִשָּׁה ; שָׁלוֹשׁ , שָׁלוֹשָׁה ; נִחוּשָׁה , נִחוּשָׁה ; גִּבּוּר , גִּבּוּרָה , etc.; see § 127 Except.

Note. The Fem. *Segholate* form is usually chosen for the *const.* state; while הַ- is more common in the *abs.* state. In the fem. Inf. and Part., the Segholate ending is the *usual* one. Nouns in Dec. VI. IX. are not susceptible of fem. Seghol. endings. Nouns in Decs. VIII. omit the Dagħ. in the doubled letter, when they assume the Seghol. form; e. g. שֹׁשֶׁבֶת , שֹׁשְׁבֶת .]

§ 324. *Formation of the plural.* The Hebrew, like the Greek, has three numbers, viz. the *singular*, *dual*, and *plural*. The plurals of masc. and fem. nouns are usually, but not always, distinguished by appropriate forms.

§ 325. *Plural masculine.* The plural of masc. nouns is formed, (a) Usually, by annexing to the singular, (1) ִים . (2) ם simply, in some words ending in ִי .

E. g. (1) סוּסִים , plur. סוּסִים . (2) נָזְרִים , נָזְרִים ; also as גִּלְיָם , plur. גִּלְיָם . But the plur. ending, as might be expected, is sometimes written *defectivè*; as תַּזְיָנִים , תַּזְיָנִים idem, § 63.

(b) The *unusual forms of the plural*, are (a) ִין ; e. g. מַלְאָכִין , plur. מַלְאָכִין , Prov. 31: 3. (b) ִי ; e. g. הַגִּלְיָנִי , הַגִּלְיָנִי , Jer. 22: 14. (c) Perhaps ִי ; e. g. מִנְיָ , מִנְיָ , Ps. 45: 9. The forms *a* and *b*, coincide with the Chald. and Syr. plurals.

§ 326. *Plural feminine.* The plural of fem. nouns is formed, (a) By changing the terminations ֹה , ֹת , ֹה of the fem. sing. into וֹת , and by corresponding vowel-changes.

E. g. תּוֹרָה , plur. תּוֹרוֹת ; אֲגָרֹת , plur. אֲגָרוֹת ; טַבָּעוֹת , plur. טַבָּעוֹת . The ה of the fem. ending sing. is, in a few cases, retained in the plural, as if it were a radical; e. g. masc. בָּל , fem. בָּלָה , fem. plur. בָּלָהוֹת .

(b) By annexing וֹת simply to those feminines, which in the singular have a masc. form; as בְּיָאֵר , plur. בְּיָאוֹרוֹת , § 320. Note 2.

(c) By changing ִית into ִיּוֹת , as עֲבָרִית , plur. עֲבָרִיּוֹת ; and וֹת into ִיּוֹת , as מַלְכוֹת , plur. מַלְכוֹיּוֹת .

Note. The plurals under *c*, appear to be derived from obsolete forms of the sing. in ִיה and $\text{ִיָּה$. Nouns of these classes sometimes also form their plural after the usual manner; as תַּנְיָתִים , plur. תַּנְיָתִים and תַּנְיָתוֹת ; זָנוּתִים , plur. זָנוּתִים . The plural ending of the fem. form, also, is sometimes written *defectivè*; as קָלוֹת for קָלוֹת , etc.

[§ 327. HETEROCLITES. Thus we may, in the manner of the grammarians, name those nouns which specially depart from *usual* analogy. They are of *five* classes. These are,

(1) Such as are masc., and yet have plurals of the fem. form and masc. gender, e. g. אָבִיר, אָבוֹר, § 322. and the Note. (2) Such as have two forms of the plural, while the gender of both follows that of the singular, e. g. שָׁנָה fem. *a year*, plur. שָׁנִים and שָׁנוֹת fem., § 322. Note. (3) Some nouns have only a plur. form; e. g. פָּנִים, *the face*. (4) Some are found only in the singular; e. g. כֹּהֵל *fowl*, בָּנִים *children*, etc. These have a collective and plur. sense, as well as a sing. one. (5) Some words exhibit (like many in the Arabic) a *pluralis pluralium*, i. e. a plural formed by a second plur. additional to the first one; e. g. בִּמְדָּה *a high place*, plur. בִּמְדוֹת, plur. pluralium בִּמְדוֹתֵי.

§ 328. *Formation of the dual.* This is usually formed, by adding the termination יָם (יָן) to the forms of the sing.; e. g. (a) To masculines without change. (b) To feminines in הַ, after changing the final הַ into תַּ.

E. g. (a) יוֹמִים, יוֹמֵי. (b) נִרְבָּהִים, נִרְבָּהֵי. In nouns of Dec. VI., the dual ending is appended to the suff. form; as רִגְזִים, רִגְזֵי, see Par.

Note. The dual endings appear, in some few cases, to suffer contraction; e. g. דִּהֵן for דִּהֵיִן, נִרְבָּהִים for נִרְבָּהֵיִים; יוֹרִי for יוֹרֵיִים. These contracted forms are limited mostly to proper names.

§ 329. *Use of the dual.* It is used principally to designate such objects, as are double either by nature or by custom.

[E. g. יָדַיִם *the two hands*; נַעֲלָיִם *a pair of shoes*, etc. The names of members of the human body, which by nature are double, have also a plural as well as dual form; but the dual is generally taken in a *literal*, and the plural in a *figurative* sense; as כַּפָּיִם *hands*, כַּפּוֹת *handles*.

Note 1. In a few instances, the dual form stands, instead of the plural, for a greater number than two. E. g. שֵׁשׁ כַּנְּפָאִים *six wings*; שְׁלֹשׁ שֵׁנִים *three teeth*. It hardly needs to be remarked, that the dual is of course essentially plural, requiring a plural verb, adjective etc. In some cases, it is difficult to show the reason of the dual form; as צֶהְרָאִים *mid-day*, etc. Perhaps it is intensive.

Note 2. The words שָׁמַיִם *heavens*, and מַיִם *waters*, though apparently dual, are used as plurals.]

§ 330. *Gender of the dual.* It is of common gender ; and it is found only among nouns, and not among adjectives or participles.

§ 331. The dual ending is sometimes annexed to the plural ; e. g. חומות *walls*, dual חֻמְתַּיִם *two walls* etc. Comp. § 327. 5.

DECLENSION OF NOUNS.

§ 332. *Construct state.* The Hebrew has no *cases*, in the sense in which we speak of cases in Latin and Greek. But when two nouns come together, the second of which is to be translated as a Genitive, this relation is indicated, contrary to the usual custom of other languages, by some change in the *first* noun (if it be susceptible of change) instead of the second. The first noun so situated, is said to be in *regimen* or in the *construct* state ; while any noun not thus placed before a Genitive, is said to be in the *absolute* state.

Two nouns, in such a relation, are supposed to be uttered nearly as if they were one word ; for which reason the first noun is usually contracted in the utterance, (if it be capable of contraction), so that the stress of voice may be transferred to the second.

§ 333. The *consonants* of the ground-form or absolute state, are modified in *regimen* or the *construct* state as follows ; viz.

(a) In all classes of masc. nouns sing., the const. is like the abs. form as to its *consonants*.

(b) Feminines singular in הַ, change this ending into תַּ ; as יִרְאָה, const. יִרְאֶת. Other feminines singular suffer no change of their consonants.

(c) The plur. ending יִם and the dual יַיִם become יֵי ; as סוּסִים, const. סוּסֵי ; יִדְּיָם, const. יִדְּיֵי.

(d) Plurals in וֹת suffer no change in their consonants, in the construct state.

Remark. The *vowels* of words are also affected by regimen or construct state ; see § 341 seq.

§ 334. *Suffix state.* This is that form of nouns, to which are appended or suffixed fragments of pronouns, equivalent in signification to our pronominal adjectives in English.

E. g. סוס *a horse*, with suffix, סוסו *his horse*, etc. So קוֹל *voice*, קוֹלוֹ *vox ejus*.

Note. Pronouns or fragments of pronouns thus suffixed, may be considered as equivalent, in general, to nouns in the *Gen.* case, and as putting the noun to which they are suffixed into a kind of *regimen*, or const. state. Frequently the suff. state requires the same vowel-changes as the const. state, but not always; as may be seen by the Paradigm of nouns, where both states are exhibited.

§ 335. Most of these suffixes, (like those of verbs § 304 seq.), cause the tone of the word to which they are appended to be moved forward, and of course produce a change in the vowel-points; see § 129 seq.

§ 336. Noun-suffixes (like those of verbs § 307 seq.) have generally three different forms, adapted to the *ending* or *number* of the word to which they are appended.

(a) The most simple form of the suffixes is that in which they begin with a consonant, and are appended to nouns *singular* ending with a *vowel*.

(b) To the simple form of some of the suffixes, is prefixed a union-vowel, in which shape they are appended to nouns *singular* ending with a *consonant*.

(c) The third form of the suffixes is peculiar to nouns *plural*. Here *all* the suffixes take a union-vowel; and all of them, except that of the first person singular, insert a Yodh between the union-vowel and the suffix.

[The following table exhibits the suffixes as appended to the various forms of nouns; the *first* column (a), containing those which are attached to nouns *singular* ending with a *vowel*; the *second* (b), those which are attached to nouns *singular* ending with a *consonant*; the *third* (c), exhibiting the suffixes as they are attached to nouns *plural*. Several unusual forms of suffixes are subjoined.

Sing.	(a)		(b)		(c)
	Simple form.		With un. vowel, etc.		Suff. to nouns plural.
1. <i>my</i>	י	י	י	י	י
2 m. <i>thy</i>	ך, ךָ	ךָ	ךָ	ךָ	יָךְ
2 f. <i>thy</i>	ךְ	ךְ	ךְ	ךְ	יְכִי
3 m. <i>his</i>	וֹ	וֹ	וֹ	וֹ	יָו poet.
3 f. <i>her</i>	ָהּ	ָהּ	ָהּ	ָהּ	יָהּ
Pl. 1. <i>our</i>	ִנּוּ	ִנּוּ	ִנּוּ	ִנּוּ	יִנּוּ
2 m. <i>your</i>	כֶּם	כֶּם	כֶּם	כֶּם	יֶכֶם
2 f. <i>your</i>	כֶּן	כֶּן	כֶּן	כֶּן	יֶכֶן
3 m. <i>their</i>	הֶם	הֶם	הֶם poet.	הֶם	יֶהֶם poet.
3 f. <i>their</i>	הֵן	הֵן	הֵן	הֵן	יֶהֶן

Note 1. *Unusual suffixes to nouns singular.* Sing. 2 masc. כָּה, Ps. 139: 5; כָּהָה, Ps. 10: 14. 2 fem. sing. יִךְ, Ezek. 5: 12; יָךְ, Ezek. 23: 28. 3 fem. הָ without Mappiq, Num. 15: 28; אָ, Ezek. 36: 5 for הָ. Plural 1 pers. נִנוּ, Ruth 3: 2. Job 22: 20. 2 fem. כָּהָה; Ezek. 23: 48. 3 masc. הֶהֶם, 2 Sam. 23: 6. 3 fem. הֵהֶנָּה 1 K. 7: 37,

Note 2. *Unusual suffixes to nouns plural.* Sing. 2 masc. כָּהָה, Nah. 2: 14. 3 masc. וְהִי, Ps. 116: 12, Chaldaic. 3 fem. יָהָה, Ezek. 41: 15, for יָהָה. Plur. 2 fem. הֵהֶנָּה, Ezek. 13: 20; 3 masc. הֵהֶמָּה, Ezek. 40: 16; 3 fem. הֵהֶנָּה, Ezek. 1: 11; all with הָ paragogic.

Note 3. The suff. י, joined to a noun ending with י, usually coalesces with it; e. g. גֹּי a nation, גֹּיִי my nation; but sometimes as פְּרִיִי my fruit.

Note 4. The sing. forms, 3 pers., הָהָה are appended to nouns of Dec. IX. מֹהֵ is parag. for הָהָה, § 125. c.

Note 4. ANOMALIES. (1) Yodh in the plur. suff. is sometimes omitted in writing; as דְּרָבִיךָ for דְּרָבִיךָ, דְּרָבִיךָ for דְּרָבִיךָ, Gen. 4: 4. דְּבָרִי for דְּבָרִי, etc. (2) Sometimes a sing. suff. is attached to a plur. noun; e. g. עֲדָתִי for עֲדָתִי, Ps. 132: 12; מִבְּתֵיךָ for מִבְּתֵיךָ, Deut 28: 59; אֲבוֹתָם for אֲבוֹתָם, etc. (3) *Vice versâ*, plur. suff. are sometimes appended to the singular; e. g. תְּהַלְתֶּיךָ for תְּהַלְתֶּיךָ, בְּנוֹתֶיךָ, thy building, for בְּנוֹתֶיךָ, Inf. noun from בָּנָה, Ezek. 16: 31. Nos. 2 and 3, are doubtless oversights of transcribers.

Remark. The suffixes, כָּן, בָּן, הָן, זָן, are called *grave*, because they always bring down the *tone* upon them. With nouns *singular*, they take no union-vowel. With nouns *plural* they have one, but do not allow it to take the *tone*. In all other cases, without exception, the union-vowel takes the *tone* upon itself. The sing. suff. הָ takes the *tone* when preceded by a consonant ; and loses it when preceded by a vowel. Other suffixes are called *light*.]

§ 337. Feminines in הָ, in order to receive suffixes, change the final ה into ת.

§ 338. Nouns *dual* take the suffixes of nouns plural.

§ 339. The plural and dual, in order to receive suffixes, drop the appropriate endings of the abs. state, and take the suffixes in their place.

E. g. דָּבָר, plur. דְּבָרִים, with suff. דְּבָרַי. So בָּת, dual בָּתַי, with suff. בָּתַי.

§ 340. *Notes on Par. XXIV.* This Par. shews the manner in which the suffixes are attached to masc. and fem. nouns. No. I. exhibits the usual suffixes in connection with a masc. noun, ending with a consonant. A fem. noun, terminating in a consonant, receives suffixes in the same way. No. II. exhibits the manner, in which suffixes are attached to nouns ending with a vowel or quiescent letter. The noun אָב in its abs. state ends, indeed, in a consonant, but it is in this respect irregular. The const. and suff. state has *Yodh*, as if from a form אָבִי ending with a Quiescent. The suffixes are of course of the simple form, i. e. *without* a union-vowel. The plur. of אָב is אָבוֹת ; which takes suffs. like the plur. of תּוֹרָה.

No. III. exhibits suffixes in connection with a fem. noun. For feminines in תָּ and תַּ with suffixes, see § 390 and Dec. XIII. in the Paradigm of nouns.

Vowel changes in declension of Nouns.

§ 341. As Regimen, and the suffix state, usually either change the *tone* of words, or occasion contraction in the method of uttering them, it follows, of course, that the vowels must be affected by them. But in almost every case of this nature, only the *ultimate* and *penult* vowels are affected.

§ 342. *Laws of the vowel changes.* (a) When any accession *beginning with a vowel*, by means of declension or suffixes, moves the tone forward *one* place, the *penult* mutable vowel of the ground form falls away ; in nouns, etc. of the form of Dec. VII., the *ultimate* vowel falls away.

E. g. דָּבַר, plur. דְּבָרִים ; with suff. דְּבָרִי, דְּבָרָנִי ; and so with all the suffs. which are either monosyllabic, or being dissyllabic, have the tone on the *penult*. Examples of Dec. VII., where the *final* vowel falls away, are אוֹיֵב, אוֹיְבִים, אוֹיְבִי, אוֹיְבָנִי, etc. See Par. of nouns, Dec. VII.

Note 1. Nouns of Dec. VI. i. e. *Segholates*, inasmuch as their abs. form is an artificial one (§ 141), assume their original ground-form, in order to receive suffixes, or to make the dual ; e. g. abs. מֶלֶךְ, with suff. מְלָכִי, dual מְלָכִים.

(b) When the tone is moved forward *one* place, by a syllabic accession *beginning with a consonant*, and when the word is in the const. state, the *penult* vowel is dropped, and the ultimate usually shortened.

E. g. (1) By syllabic accession, viz. the grave suffixes (§ 336. Rem.), as דָּבַר, דְּבָרָם. (2) In the const. state ; as דְּבַר אֱלֹהִים, *the word of God*. But in Dec. VI., the const. state remains unchanged, on account of the artificial form of the word (*supra* Note 1). In Dec. VII. words in the const. state *often*, (but not always), remain unchanged ; see Par. of Dec. VII.

Note 2. The suff. דְּ allows of two different forms in the noun to which it is appended ; e. g. (1) It shortens the ultimate vowel ; as שֵׁם *name*, שְׁמִי *thy name*. (2) It places it in a simple syllable, by combining the final letter of the root in a syllable with itself, and of course requires the previous vowel to be long ; as דְּבַרְךָ *thy word*.

(c) When the tone is moved forward *two* places, and in the const. state of plur. nouns, both the *ultimate* and *penult* mutable vowels fall away.

E. g. (1) By plur. grave suffixes ; as דְּבָרִים. (2) By const. state, as דְּבַר הָעָם *the words of the people*. For the mode of supplying *new* vowels, see § 137 seq.

§ 343. All fem. nouns, having forms like masc. ones, are declined in the same manner. Besides the usual changes in the *penult* vowel, as in masc. nouns, feminines

in הַ, (1) Before a suff. beginning with a vowel, change הַ into תַ. (2) Before a suff. beginning with a consonant they both change the הַ into תַ, and shorten the vowel immediately preceding the תַ.

E. g. (1) שָׁנָה, with suff. יָנָהּ. (2) שָׁנָהּ. Fem. plurals and Segholates follow the analogy of masc. nouns, as to their vowel changes.

§ 344. *General rule respecting suffixes attached to the PLURAL.* (1) In masc. nouns plural, *light* suffixes are attached to the *abs.* state; *grave* suffixes (§ 336. Remark) to the *const.* state. (2) In fem. nouns plural, *all* the suffixes are attached to the *const.* state.

Characteristics of Declension.—Nouns Masculine.

§ 345. *The first declension of nouns comprehends all, whether monosyllabic or polysyllabic, whose vowels are all immutable.*

E. g. עֵיר, קֶם, גֵּר, בָּהֶב, אֲבִיּוֹן, מַלְכִּיהַ, etc. The single circumstance that the vowels are *immutable*, marks this declension; not the *kind* of vowels, nor the number of syllables. In many cases it is easy to decide whether the vowels are immutable, in others not. Thus in קוֹל, לְבוּשׁ, etc. the vowels are obviously immutable; but the vowels in פָּאֵב, פָּרֶשׁ, etc. can be known to be immutable, only from a lexicon, or from a knowledge of etymology.

346. *Notes on the Paradigm.* (1) As the vowels are immutable here, additions to the ground-form of course occasion no change. (2) Some few nouns are treated sometimes as belonging here, and at other times as being of Dec. II.; e. g. הָרֶשׁ, const. הָרֶשׁ, Dec. II.; but plur. const. הָרֶשִׁי, Dec. I. The Lexicons note such. (3) Some few nouns, having י in the *abs.* state, exchange it for ו in some of the derived forms; see Par. Dec. I. c, also § 127. Except. 1. § 270. b. 1. In the Par., *d* presents the manner in which nouns, with a final Guttural and Pattahh furtive, are declined.

§ 347. *The second declension includes nouns with final Qamets or Pattahh pure and mutable, whether monosyllables, or polysyllables with preceding vowels immutable.*

§ 348. *Changes.* In the const. state singular, before the grave suffixes, and sometimes before ך, final Qamets goes into Pattahh, § 342. *b.* In the plural, the final vowel falls away in the const. state, and before the grave suffixes, § 342. *c.*

Remarks. (a) The penult vowel in nouns of this Dec., being *immutable*, of course is not affected by either regimen or suffixes. (b) Final Qamets, also, in many words is *immutable*, although it cannot be distinguished by the mere appearance; e. g. מוֹרֶשׁ, plur. const. מוֹרְשֵׁי, etc. of Dec. I. Etymology and the Lexicons determine such cases. (c) Some nouns with final Qamets mutable, belong to Dec. VIII.; e. g. יָם, plur. יָמִים, etc. The mode of declension, and of appending suffixes, etc., enables the student easily to distinguish cases of this nature.

§ 349. *Notes on the Paradigm.* (1) Under *a*, דְּמָכָם (for דְּמָכֶם) is *sui generis*. So from יָד *hand*, we have both יָדְכֶם and יָדְכֶם. (2) Cases like *c* and *d*, with final Pattahh, are rare. Only the forms of the plural, determine the declension to which they belong. (3) Some participles in Niphal, from verbs נָחַ, seem at first view to belong here; but they drop their Qamets in the plural, e. g. נִחְמָאִים, instead of נִחְמָאִים; and such forms of participles as נִחְמָאִים, probably have a ground-form like נִחְמָא.

§ 350. *The third declension* comprises all nouns which have an *immutable* vowel in the final syllable, and Qamets or Tseri, pure and mutable, in the penult.

§ 351. *Changes.* Out of the abs. state, the mutable vowel of the penult falls away.

Remarks. (a) Polysyllabic nouns, like בְּרִיּוֹן etc., belong here, as well as dissyllabic ones. (b) In many cases, the penult vowel is *apparently* mutable, but *really* immutable; e. g. בְּרִיּוֹן = בְּרִיּוֹן, Dec. I. The Lexicons, and etymology, and declension, determine cases of this nature. Sometimes they are quite unexpected; as in מְזִיזָה, גְּלוּזָה, etc. with Qamets impure.

§ 352. *Notes on the Paradigm.* (1) Such nouns as the examples in *d* and *e*, more generally omit the Dagghesh forte in the const. state, etc. as in the Par.; but they sometimes retain it, as the nouns in smaller print shew. (2) The Seghol, under ה in const. מְזִיזָה, is occasioned by the Guttural; so מְזִיזָה, etc. But ע also takes Hhireq short, as const. מְזִיזָה. (3) As to the exchange of Hholem for Shureq, in *f*, *g*, see § 346. 3. § 127. 1. (4) In *g*, the Tseri under נ in the

sing. is immutable, only because it is a supposititious euphonic vowel, § 119. *d.* 2; the plur. is regular. The word, however, can scarcely be considered as belonging to Dec. III. (5) In *h*, the short form in the const. state (גֶּדְהוֹל *gedhöl*) is rare, § 127. 3. It is used only before a Maqqeph. (6) In such rare cases, as מְדוֹן, plur. מְדוֹנִים, it is probable that the ground-form of the plural is like מְדוֹנָן. (7) A very few nouns fluctuate between Dec. I. and III.; e. g. כְּרִים, const. כְּרִים, as of Dec. III.; but plur. כְּרִיטִים, as of Dec. I.

§ 353. *The fourth declension* includes all dissyllabic nouns with *Qamets pure* in the ultimate, and *Qamets* or *Tseri pure* in the penult.

§ 354. *Changes.* (a) Out of the ground-form, the penult vowel always falls away. (b) In the const. sing., before the grave suffixes, and sometimes before ך, the final *Qamets* shortens into *Patahh*, § 342. *b.* (c) In the plur. const., and before the plur. grave suffixes, both the vowels of the ground-form fall away, § 342. *c.*; and then a new vowel, viz. *Hhireq* or *Patahh*, is inserted, § 137. § 138.

§ 355. *Notes on the Paradigm.* (1) The vowels here, as in other cases, often present an ambiguous appearance. The Lexicons will determine their nature. (2) The examples *c, d, e*, conform to the principles of pointing Gutturals, § 138. § 139. In *e*, however, the const. and suff. plur. conform to the analogy of other consonants, in their first vowel; as the Gutturals sometimes do. (3) So, on the contrary, other letters sometimes conform to the usage of Gutturals; e. g. const. and suff. plur. of בָּרָךְ, in *f*, with a *Patahh* for the first vowel. (4) Nouns of the form *g*, derivatives of גָּ, belong in general to Dec. III., having the final אָ immutable. But in some few cases, like צָבָא, the final *Qamets* is dropped in the const. and suff. plural; in which case they are of Dec. IV. (5) Cases like *h* and *i*, with a const. *Segholate* form, are not frequent in this declension; yet they occur often enough to demand a distinct recognition.

§ 356. *The fifth declension* comprehends dissyllabic nouns with *Tseri pure* in the ultimate, and *Qamets pure* in the penult.

§ 357. *Changes.* The vowel-changes follow the analogy of Dec. IV., even in the const. and suffix forms.

§ 358. *Notes on the Paradigm.* (1) This declension might have been ranked with Dec. IV.; but I conform to present usage. (2) The Seghol forms of the sing. const. in *c.* and *d.*, are like those in *h*, *i*, of Dec. IV. (3) The assumption of Pattahh, in the const. sing., and before the grave suffixes, etc., is *peculiar* to this declension, and can be accounted for only by the near relation of the vowels Pattahh and Seghol. (4) Derivates of אָל, like אָלֵךְ, which apparently belong here, have a Tseri immutable, and belong to Dec. III. The same is the case with a considerable number of other nouns, and participials; e. g. לָגַן, לָפַת, רָשָׁן, חָפֵץ, אָבֵל, שָׁבַח, שָׁמַח, etc. all of Dec. III., having their Tseri immutable. (5) A few words fluctuate between Dec. III. and Dec. V.; e. g. עָקַב, const. עָקַבְתִּי, Dec. III.; but plur. const. עָקַבְתֶּם, Dec. V.

§ 359. *The sixth declension* comprises dissyllabic nouns, which have the tone on the penult, and a *furtive* vowel in the final syllable.

In other words, this declension includes all *Segholate* nouns of two syllables; excepting a few nouns and Infinitives with the fem. Segholate endings תָּ, תֵּ, which belong to Dec. XIII. The furtive vowel of the final syllable is Seghol, Pattahh, or short Hhireq, § 141.

Note. All Segholate forms are *factitious* and merely *euphonic*. They appear only in the abs. and const. states of the singular; for all nouns of this species, when they receive an accession, neglect the furtive vowel and develope their original state, which is a monosyllable ending with two consonants; as אָלֵךְ, original form אָלֵךְ, with suff. יֵצֵא, etc.

§ 360. *Changes.* (a) The const. sing. is generally the same as the absolute. (b) The suffixes of the singular are usually appended to the original form of the noun. (c) The plur. absolute assumes a form like that of nouns belonging to Dec. IV. (d) In the plur. const., and before the grave suffixes, the penult vowel of the plur. abs. is dropped, and the original vowel of the ground-form in the first syllable is restored.

Note. The plur. abs. of this declension is quite anomalous, and cannot be derived from either the original or factitious form of the singular, by any of the usual laws of declension.

§ 361. The *original* vowel of the monosyllabic ground-forms is pure in all cases, and mostly short. It is

either of the *A*, *E*, or *O* class; as (1) מִלֵּךְ. (2) סֶפֶר, סִפֵּר. (3) קָדַשׁ, קִדְּשׁ, קִדְּשׁ. In the *factitious* forms, the original vowel (if not of the *O* class) is mostly changed to Seghol by the influence of the furtive vowel, § 142. *d*.

§ 362. Segholate nouns may be divided into *three* classes, according to the original vowels of their ground-forms; and may be called Segholates of the *A*, *E*, or *O* class.

§ 363. *Notes on the Paradigm of the A Class.* (1) All these, having *Patahh* under their first radical for their original vowel, assume it in the suff. state, § 360. *b*. (2) The examples *b*, *c*, shew the manner in which Gutturals influence the form of these Segholates, § 141. (3) The const. form of *c*, viz. זָרַע, (like that of Dec. V.), is not usual. (4) A few words belonging here, retain the *original* ground-form; e. g. אָיִן, אָיִן, אָרֶד, (not אֶרֶד), etc.

§ 364. *Notes on the E class.* (1) In such cases as *d*, *f*, *h*, we might naturally expect that the *Tseri* would be changed into Seghol, § 142. *d*; but *Tseri* often remains. (2) The examples *f*, *g*, exhibit the influence of גuttural; the example *h*, that of the final Guttural. Sometimes, however, Hhireq short is used in the const. and suff. plural of words Pe Guttural, like הִקְדָּרִי from הִקְדָּר. (3) The student will not fail to note, that although such nouns as קָבֵר, קִבְּרָה, etc. exhibit, in the abs. state, the same appearance as those of the *A* class, viz. קָבֵר, etc., yet in the *suff. state*, the difference in the *original* vowels is at once discerned; e. g. קָבֵר, קִבְּרָה, but מִלֵּךְ, מִלְּכָה, etc.

(4) *Original* forms are sometimes found here; as הִטָּא, נִרְדָּה, etc.

Remark. Some nouns, by usage, are treated as belonging both to the *A* and *E* classes; e. g. הִקְדָּרִי, מִלְּכָה, etc. see *Lex*.

§ 365. *Notes on the O class.* (1) The examples *i*, *j*, exhibit the two short vowels (in the suff. state), which correspond to the Hholem of the abs. state, and from which this Hholem is derived. (2) In *k*, *l*, the influence of גuttural is seen. For the form of the suff. state פֹּ־וֹל־חֶמֶם *pō-ōl-khēm*, see § 140. Sometimes this form appears without a Guttural; e. g. קִטְּבָה, from קָטַב, etc. (3) In *l*, a comp. Sheva is assumed under the first radical, in the plur. and light suff. state; an occurrence very rare among nouns of this class.

Anomalies. The nouns שִׁרְשָׁר, קִדְּשׁ, אֶהָל, exhibit some anomalies in regard to their vowels; e. g. plur. שִׁרְשָׁרִים *shō-rā-shūm*, קִדְּשָׁיִם *qō-dā-shūm*, אֶהָלִים etc. Also נִכְחָה, נִנְחָה, צִנְחָה, have anomalous plurals; see the *Lex*. on these words.

An original form here is קשׁט.

§ 366. *Segholates of verbs ע״ו and ע״י.* (a) *Those of the A class* have two forms, viz. with middle ך (as in *m, n*), which, out of the abs. state, quiesces in Shureq or Hholem, as in the examples; or with middle ף (as in *o, p*), which out of the abs. state, quiesces in Tseri or Hhireq. The forms like מְלַחֵם, מְלַחֵם, with Qamets for a penult vowel, without the influence of an accent, are *sui generis*, and belong only to Segholates with middle ך, in proper Heb. nouns. Some of the forms, like עֲרִיר, have a regular plural.

(b) *Those of the E class* all belong to Dec. I., and quiesce in Tseri or Hhireq; as גִּירָן, גִּירָן, etc., the Segholate form not being admissible here.

(c) *Those of the O class* all quiesce in Hholem or Shureq, in the singular, which belongs to Dec. I; as *q, r*. But the plur. is occasionally regular; as in these examples. The form מְדַרֵּשׁ is equivalent to מְדַרְּשׁ, and שׁוֹר=שׁוֹרָר.

§ 367. *Segholates derived from verbs לָהּ*, imitate the Inf. Segholates. The root of verbs לָהּ is properly לָהּ or לָהּ, § 280. Hence, as neither ף nor ך, at the end of a word, will bear a furtive vowel before them, § 120. b, (so that we cannot write מְלַחֵם, מְלַחֵם), the form of the word is changed, so as to accommodate the nature of the final ף or ך, i. e. the Inf. Segholate form is chosen, and the final vowel becomes homogeneous with the Quiescent, § 117. 1. The examples *s—w* exhibit the modes of declining these peculiar nouns. They appear all of them to belong to the *E* or *O* class of Segholates. The Par. exhibits the change which a pause accent produces upon them. The examples *u, v, w*, exhibit the regular plurals which they occasionally form.

Note. The final quiescent ף and ך, here, do *not* make their vowel immutable. The general law of the vowel yields here, to the law which respects the form of the noun in the suff. and plur. state. Forms like מְלַחֵם=מְלַחֵם, are not found in the suff. or plur. state, in our present Hebrew.

§ 368. *Infinitive Segholates.* So I would choose to call such as are *monosyllabic* in their ground-form, with the vowel after the second radical; which is the established form of the Inf. construct, so often employed as a mere noun. The class of mere nouns with such forms as מְדַבֵּר, מְדַבֵּר, מְדַבֵּר, is not large; but the Inf. forms of this kind are very numerous, and the majority of them take a Hholem, as מְדַבֵּר. The examples *x, y, z*, exhibit the modes of declining *nouns* of this sort; *yy* and *zz*, the method of declining the const. Infinitives. See also in Par. XXII. the Inf. with suffixes, etc.

Note. The reason of classing these nouns and Inf. forms among the Segholates, is, that in the suff. state, etc. they conform altogether to the model of Segholates.

§ 369. *Anomalous plurals of Segholates.* Of these there are a number, which in the plur. absolute take, in the first syllable, the vowel appropriate to the plur. construct; e. g. עֲשָׂרִים, עֲשָׂרָה instead of עֲשָׂרִים; so שְׁבַע, שְׁבָעִים; שָׁלוֹ, שָׁלוֹרִים; דָּגָו, דָּגָוִים. Forms like שְׁקָמִים for שְׁקָמִים; הַבָּנִים for הַבָּנִים, etc. sometimes occur.

Note. In the plur. construct, Dagghesh forte *euphonic* is not unfrequent; as הַבָּנִים for הַבָּנִים, עֲשָׂבוֹת for עֲשָׂבוֹת, § 73. Note 3. Some other singularities of particular words, are noticed in the Lexicons.

§ 370. *Segholates with a paragodic ה־*. This is appended, like the light suffixes, to the original form of the word; e. g. אֲרָצָה, אֲרָצָה; קִרְמָה, קִרְמָה; זֶלֶזֶל, זֶלֶזֶל; שְׁבָכָה, שְׁבָכָה etc., the tone uniformly remaining on the penult.

§ 371. *The seventh declension* comprises nouns with *Tseri* pure, which are either monosyllabic, or have the preceding vowels *immutable*.

§ 372. *Changes.* (a) The const. singular is generally like the absolute; in a few cases, it exchanges final *Tseri* for *Pattahh*. (b) In case of accession, the final *Tseri* generally falls away; except in the plur. abs. of monosyllabic words. (c) Before suffixes beginning with a consonant and taking the tone, the final *Tseri* is shortened into *Hhireq*, *Pattahh*, or *Seghol*, according to the nature of the word.

§ 373. *Notes on the Paradigm.* (1) This declension includes most of the *active* participles, in their masc. forms; which are declined like *b, c*. The Part. of verbs לִּ Gutt., are declined like *d*. (2) The forms like *d, e*, with *Pattahh* final (instead of *Tseri*) in the const. state, are not confined to nouns לִ Guttural, but appear in several other nouns; e. g. מְסַפֵּר, const. מְסַפֵּר. It is peculiar here, that a number of nouns, which take a final *Pattahh* in regimen, throw away the preceding *Pattahh*, in such a case, and take a *Hhireq*; e. g. מְסַפֵּר, מְסַפֵּר; מְרַבֵּץ, מְרַבֵּץ, etc. Probably this may be in order to avoid two *Pattahhs* in mixed syllables, immediately in succession. (4) The case *e* presents *Seghol* before the consonant suffix; as in some few cases is the usage. (5) The final *Tseri* in this Dec. is not unfrequently retained, in the plur. absolute, as though it were *immutable*. Usually it is retained, in monosyllabic words; as in the example *g*. Comp. § 358. 4.

(6) Some nouns, as בַּר, יוֹן, בַּת (obs. root), lose their vowel in the suff. state, and when they receive an accession, as if they belonged to this declension; e. g. בָּרִי, יוֹנִי, בַּתִּי.

(7) Some nouns with final Hholem pure, are inflected in the same way; e. g. אֲשָׁכַל, plur. אֲשָׁכָלוֹת; קָדְקָד, suff. קָדְקָדִי. Peculiar is plur. בַּמֹּת, plur. pluralium בַּמֹּתִים.

§ 374. *The eighth declension* includes all nouns, which insert *Daghesh forte* in the final letter of the ground-forms when they receive accession.

§ 375. *Changes.* (a) The construct state is generally the same as the absolute; but before Maqqeph, ultimate long vowels are shortened. (b) Any accession causes the *Daghesh forte* of the final letter to appear; and, if such accession takes the accent, the final long vowel (if pure) of the ground-form is shortened. (c) Penultimate vowels, if mutable, conform to the rules in § 242 seq.

The following classes of words fall under this declension.

(a) Nouns derived from verbs עָט as עוֹק, עוֹז, עוֹל, etc.; and also the participles of those verbs in Niphal, Hiphil, and Hophal. (b) Other words in which the penult letter is dropped or assimilated to the final one; as לֵב for לֵבֶב; Inf. תָּחַת for תָּחַתָּה, etc. (c) Some words which are either primitive or derived from a Pilel form of verbs; as בָּמֶלֶךְ, קִטְלָן, etc.

§ 376. *Notes on the Paradigm.* (1) In *a, b, c*, the const. state is generally with Pattahh. In a few cases where the ground-form is as קָמֶט, Qamets is retained. (2) In *c*, the exchange of Pattahh for Hhireq, in the suff. state, e. g. מֶדֶר, מֶדְרִי, is peculiar, and is found in but few cases. (3) In *d*, the Tseri sometimes goes into Pattahh; as בָּנוּ, בְּנוֹ; עָתָה, עֲתָה, but with הָ- parag. עֲתָה. In like manner, Seghol goes into Hhireq short; as בָּרַמְלוּ, בְּרַמְלִי. (4) In *e, f*, the short vowels may be either short *u* or *o*, § 128. *b*. (5) Polysyllabic nouns regulate their ultimate and penult syllables in conformity with the laws of other declensions; as in the cases *g, h*, the former with a *pure* penult vowel, the latter with an *impure* one. (6) Nouns of the forms in *i*, make the *const.* in יִי, except in the phrase יְהוֹדָה. Nouns in יִי double the Yodh; as יְהוֹדָה, יְהוֹדָהּ. (7) When the final letter is a Resh or a Guttural, and cannot be doubled, the compensation for *Daghesh excludens* is as usual; see in *j, k*, and also in § 112. For *k*, see § 112. Note.

Note. A few nouns belong to this declension in some of their forms, and to other declensions in others; e. g. אֵל, מַלְאָכִים, etc.; for which, see the Lexicons.

General Remark. Nouns of various declensions, as to the nature of their vowels, belong to this declension. It is only the doubling of the final consonant, which makes the peculiarity of it. The vowel-changes are all governed by laws belonging to the general principles, adopted respectively in other declensions.

§ 377. *The ninth declension* comprises all those words ending in תָּ, which are derived from verbs לָלַץ.

§ 378. *Changes.* (a) In the const. singular, final Seghol is changed to Tseri. (b) With suffixes, etc. the ending תָּ is dropped. (c) Penultimate vowels, if mutable, conform to the usual rules respecting the vowel-changes.

§ 379. *Notes on the Paradigm.* (1) It is only the final ending תָּ, which characterises this declension. The penult vowel may be *immutable*, as in *a*; or *mutable*, as in *b*. It is treated according to the general laws of the vowel changes. (2) With suffixes, these nouns imitate the verbs from which they are derived, and throw away their final consonant and vowel, as in *a, b*. (3) The const. vowel, Tseri, (longer than the Seghol of the ground-form), is altogether a peculiarity in the phenomena of declension.

NOUNS FEMININE.

§ 380. *The tenth declension* includes all nouns with the feminine ending תָּ, and the preceding vowels *immutable*.

§ 381. *Changes.* In the const. state תָּ becomes תֶּ; before suffixes, it becomes תֵּ or תָּ. The plural is usually תִּ.

§ 382. *Notes on the Paradigm.* (1) In regard to the fem. ending תָּ, in the abs. state, although its vowel coalesces with a Quiescent, and on general grounds would be immutable; yet, in this case, the laws of vowels yield to the demands of case or relation, i. e. a change of the vowel is effected, by a more imperious law which requires a change, in order to designate the relation in which the noun in question may stand to other parts of the sentence connected with it. (2) The student will see that Qamets is retained under the penult letter, whenever it stands in a simple syllable; according to § 130.

§ 383. *The eleventh declension* comprehends all nouns with the fem. ending הַ- , and a *mutable Qamets* or *Tseri* in the penult syllable.

§ 384. *Changes.* These are the same, by reason of declension, as in Dec. X; except that here, the mutable vowel of the penult falls away in the const. state and before suffixes.

§ 385. *Notes on the Paradigm.* (1) The cases *a, b*, simply follow the analogy of Dec. X, with the exception, that the penult vowel undergoes the mutations which the general laws of declension demand. (2) In *c, d, e*, after the penult vowel falls away, there would remain two Shevas at the beginning of a syllable; which being impossible, a new vowel arises, agreeably to §§ 137, 138. (3) Many nouns (of Dec. XI. in the abs. state) conform out of this altogether to Dec. XIII; so that only the abs. state belongs to Dec. XI., and all the rest to Dec. XIII. Such are noted in the Lexicons.

§ 386. *Remarks.* (1) Many fem. nouns apparently belong here, but really to Dec. I., because the penult vowel is immutable; e. g. הַלְלָהּ , הַלְלָהּ , הַלְלָהּ etc.; all such a good Lexicon notes.

(2) A few nouns, by usage, are employed as belonging both to Dec. X. and XI; e. g. הַלְלָהּ , const. הַלְלָהּ , suff. הַלְלָהּ Dec. X.; so הַלְלָהּ , const. הַלְלָהּ , suff. הַלְלָהּ , Dec. X., commonly as הַלְלָהּ , הַלְלָהּ , etc. The Lex. should designate such.

§ 387. *The twelfth declension* includes all those fem. nouns in הַ- , derived from Segholates of Dec. VI.

The feminine ending is attached to the *original* masc. form of the Segholate, as הַלְלָהּ , fem. הַלְלָהּ ; so that these nouns have the appearance of belonging to Dec. X.

§ 388. *Changes.* Nouns belonging here are declined exactly like those of Dec. X. in the *singular*; but the *plural* conforms to the model of the plurals in Dec. VI.

§ 389. *Notes on the Paradigm.* (1) The example *a*, is a derivate of the *A* class of Segholates; *b, c*, of the *E* class; *d*, of the *O* class. (2) The form in *e*, exhibits the effects of Ayin Guttural upon the vowel-points of a word.

Remark. There are a number of nouns, which to appearance belong to this declension, e. g. הַלְלָהּ , הַלְלָהּ , etc., but which in reality belong to Dec. X. The plural at once distinguishes them; e. g. plur. הַלְלָהּ , not הַלְלָהּ , etc. as it would be in Dec. XII.

§ 390. *The thirteenth declension* includes all fem. Segholates in ת־ and ת־ ; i.e. all those which have the tone on the penult, and a furtive vowel in the final syllable.

The furtive vowel here is Seghol or Pattahh; and, as it is *factitious*, it appears only in the abs. and const. state. The *original* vowel re-appears, as in Dec. VI., whenever the word receives any accession. All fem. Infinitives and Participles in ת־ or ת־ , fall under this declension.

§ 391. *Changes.* The sing. number is declined as in Dec. VI. The plur. absolute is quite anomalous, sometimes dropping the original final vowel of the ground-form, and sometimes retaining it.

§ 392. *Notes on the Paradigm.* (1) The example *a* exhibits the manner of Segholates belonging to the *A* class; *b*, *c*, those of the *E* class; *d*, *e*, those of the *O* class, whose short vowel may be short *o* or *u*. (2) The fem. Inf. forms are declined as in *f*, *g*.

Remark. Some nouns of the *E* class take *Pattahh*, in their final syllable before a suffix; e.g. יִזְכָּקְתִּי , יִזְכָּקְתָּ ; Inf. form, שָׁבַתִּי , שָׁבַתְּ , Ps. 23: 6.

Nouns of the Dual number.

§ 393. These are exhibited in Par. XXVII. (*a*) From the Par. it appears, that the const. state of the Dual is the same as that of the plur. masc. in ים־ . To this form the grave suffixes are attached, as in the plural; see § 344. (*b*) The Dual, in general, effects the same contraction of the vowels of the sing. ground-form as the plural; but in Dec. VI., the contraction is still greater; e.g. בָּרַךְ , Dual בָּרַכְיָם ; the plur. would be בָּרַכְיָם .

Note. There are but a few nouns of the *dual* form. Dec. IX. exhibits none. Of those that actually occur, some have no *singular*; others have no *const.* form. The nouns שְׁמִי and מִי , are of the *dual* form, but are used as *plurals*.

Nouns with Anomalous forms.

§ 394. Such are אֵשׁ , אֶחָד , אֶחָדִים , אֶחָדָה , אֶחָדָה , אֶחָדָה , אֶחָדָה , אֶחָדָה ; the peculiar derivative forms of which, the Lexicon exhibits.

NUMBERS.

§ 395. *Cardinal numbers.* (a) From 1 to 10 the forms of cardinal numbers have the distinction of gender, and generally also that of the abs. and const. states. From 3—10 however, the primitive forms are of the *fem.* gender ; while the derivate forms (in תֶּן and תָּן) are of the *masc.* gender.

(b) From 11—19, the cardinal numbers are of a *compound* form, i.e. they are made up by joining the word עָשָׂר in the *masc.*, and $\text{עָשְׂרִיה$ in the *fem.*, to the units. These numerals, thus formed, have no const. state, but are put in apposition, or adverbially, with other nouns.

Note. The words עָשָׂר and $\text{עָשְׂרִיה$ are found only in the above connexions, and are evidently derived from עָשָׂר *ten* ; somewhat like the termination *teen* for *ten* in *thirteen, fourteen*, etc.

(c) From 20—90, the cardinal numbers are the plural forms of the corresponding *units* ; except that the form for 20, is the plural of the form for 10. All these are of common gender, and have no const. state.

Note. When intermediate units are to be expressed, they may either precede or follow the tens ; as $\text{שִׁבְעִים וְשָׁבַע}$ = $\text{שָׁבַע וְשִׁבְעִים}$ = 77.

(d) *Hundreds* are expressed by the forms of the word מֵאָה preceded by the nine units ; *thousands*, by the forms of אֶלֶף with the same units ; *ten thousands* in a similar manner by the forms of רֶבֶב , רֶבֶבו , or רִבְּוֹ ; see in the Par. under D. E.

Note. In expressing a sum of *hundreds*, with intervening *tens* and *units*, the smaller numbers may either precede or follow the hundreds ; as $\text{שְׁנַיִם וְשָׁמֹנֶה וְעָשָׂר מֵאוֹת}$ = 162 *years*, Gen. 5 : 18 ; or $\text{שְׁלֹשׁ וְשָׁמֹנֶה וְעָשָׂר מֵאוֹת}$ = 372, Ezra 2 : 4. The latter mode prevails in the later Hebrew.

In expressing *thousands*, with intervening smaller numbers, the former are placed first ; as $\text{חֲמִשָּׁה וְשָׁמֹנֶה וְעָשָׂר אֲלָפִים}$ = 8580, Num. 4 : 48.

§ 396. *Ordinal numbers.* The ordinal numbers extend only from *two* to *ten*. Beyond this last number, and sometimes also below it, the *cardinal* numbers are used as *ordinals*.

The ordinals are derived from the cardinals by annexing to them the termination ־י . Most of them likewise insert ־י before the final letter of the ground-form.

Note. The ordinals sometimes have a *fem.* form in ־ית , and some-

times in יָדָיִם. In this shape, they are commonly employed to denote *part*; as עֲשִׂירִיָּה, *the tenth part*.

§ 397. *Notes on the Paradigm.* (1) *A* exhibits the usual forms of the cardinals from *one* to *ten*. The fem. אֶחָדָה is for אֶחָדָת. The form שְׁנַיִם is dual, as if from שֵׁן; the fem. שְׁתַּיִם (for שְׁתַּיִתִּים) is also dual, as from an obsolete root, שָׁנָה. The Dagghesh in שְׁתַּיִם is regarded as Dag. lene, ה being dropped, but the Daggh. that would follow it being retained. (2) There is a dual form of masc. cardinals, which is used adverbially; as שִׁבְעָתַיִם *sevenfold*, Gen. 4: 15, 24, etc. אַרְבָּעָתַיִם *fourfold*, 2 Sam. 12: 6. (3) The plurals of some of these forms likewise appear; as אֶחָדִים, Gen. 27: 44; עֶשְׂרֹת *tens*, Ex. 18: 21, 25, etc. (4) A few of these cardinals are also found with suffixes; as שְׁנֵינוּ, *both of us*; שְׁלֹשָׁתָם, *ye three*, etc.

(5) *B* presents the forms of cardinals from *eleven* to *nineteen*. Those for *eleven* and *twelve* have *two* forms; and שְׁנַיִם and שְׁתַּיִם coincide with the Aramaean dual. The form שְׁמֹנֶה עָשָׂר, *eighteen*, occurs once, Judg. 20: 25.

§ 398. *Method of notation.* The Hebrews made use of the letters of the alphabet, in order to denote numbers. Like the Greeks, they divided the letters (including the final ones) into three classes; of which the first denoted *units*, the second *tens*, and the third *hundreds*. After 400, the *final* letters were sometimes employed, as in the Par. To express thousands and higher numbers, they began the alphabet anew, placing two dots over each letter. When more than one letter was employed, the accent called *Garshayim* or *double Geresh* was sometimes used to mark them as numerals. In designating *composite* numbers, the letters which represent the larger numbers are placed *first*; as ה'כט = 429; ר'תצ"ח = 4898; א'תקכ"ח = 1828.

Note. *Fifteen* is denoted by ט"ו = 9+6 = 15; never by י"ה, because this last is the contraction for the word יְהִיָּה.

ADJECTIVES.

§ 399. Hebrew adjectives have no peculiar and appropriate forms, but *only* such as are common to nouns. The fem. form of the adjective is derived from the masculine in the same manner as the fem. nouns, § 323. The dual number does not occur here.

Whatever has been said of the forms of *nouns*, in the preceding sections, applies also to *adjectives*; so that the latter do not need to be treated of separately.

Note. Comparison in adjectives is formed by a *periphrasis*, for which see § 454 seq. The const. state of adjectives appears most frequently when they are used as nouns, or with a noun understood; as **וְיֶשְׁרֵי-לֵב**, *the upright of heart*, Ps. 6: 11.

PARTICLES.

§ 400. Under the general appellation of *Particles*, are comprehended *adverbs*, *prepositions*, *conjunctions*, and *interjections*.

§ 401. Like nouns, some of these are *primitive*, but most of them *derivates*. Of the derivates, some have an ending appropriated solely to the form of particles, as **אֱמִנָם** *truly*, from **אֱמֶן** *truth*; while most retain the form of verbs, nouns, or pronouns.

Note 1. *Compound* words are more frequent among particles, than among the leading parts of speech. *Apocope* is also more common; all the prepositions, etc. which consist of only one letter, being doubtless apocopated words; as **לְ** for **לֵא** **בְּ** for **בִּן**, etc.

Note 2. The older grammarians have, for the most part, considered all the particles as *derivative* nouns; but this is hardly probable, as primitives are found in all the other parts of speech. It is, however, very difficult to draw the exact line between the primitive and derivative forms, as the etymology is often much obscured, by the changes which the particles have undergone.

ADVERBS.

§ 402. Some *derivative* adverbs have appropriate endings; e. g. (a) In **כֵּן**; as **כֵּן אֱמִנָם** *truly*, from **אֱמֶן** *truth*. (b) In **עַיִן**; as **פָּתָא עַיִן** *suddenly*, from **פָּתַע עַיִן** *the wink of an eye*. (c) In **תַּיִת**; as **שְׁנֵיתַיִת**, *a second time*. (d) In **אֵי**; as **אֵי אֵי**, from **אָז** *then*.

§ 403. Many derivative adverbs have the forms of other parts of speech; e. g. (a) Of nouns with a preposition; as **לְפָנַי** *before*, **מֵעֵלָה** *upwards*, etc. (b) Of nouns in the Accusative; as sing. **בְּטָחָה** *securely*, plur. **בְּיִשְׁרָיוֹתַי** *uprightly*. Some of these forms are no longer used as nouns; as **אֵין** *not*. (c) Of adjectives; as masc. **טוֹב** *well*, fem. **מְהֵרָה** *quickly*, plur. **נוֹרְאוֹת** *fearfully*. These are used in a neuter sense,

like *multum*, *πόλλα*, etc. (d) Of the Inf. absolute, especially in Hiphil; as *עוד* again, literally *redeundo*; *הרבה* much, lit. *multiplicando*; *השכם* early. Sometimes with a preposition; as *לרוב* abundantly. (e) Of pronouns; as *הנה* here; *כנה* how etc.

§ 404. Some adverbs are compounded of other words. (a) Of prepositions and adverbs; as *על-כן* wherefore; *כח-אנה* how long? (b) Of two adverbs; as *איפה* where, from *אי* and *פה*, etc.

§ 405. Several adverbs receive after them *verbal suffixes*; in which connexion the suffixes are generally in the *Nominative case*. E. g. *עודני* I am yet, *עודני* he is yet; *אניני* he is not; *אני* where is he? Gen. 3: 9, *איפה* (for *אני*) where art thou? The suffixes are usually those with an epenthetic Nun, which belong to the Fut. tense.

PREPOSITIONS.

§ 406. Four prepositions, *א, ב, ל, מ* (מ), consisting of only one letter, are united with the words which they govern. Probably they are all derivatives of roots which were of a more complete form. This is certain as to *מ* (which comes from *מן*); and probable as to the others; see the articles in the *Lexicon*. For the various vowel pointing of these prepositions, see § 152. b.

§ 407. Derivative prepositions, making words by themselves, (and most of them are of this kind), have the forms of other parts of speech, viz. (a) Of nouns sing. in the acc. case, or const. state; as *על* causā, on account of; *לפני* before; *תחת* under, etc. (b) Of nouns plural in the const. state; as *אל*, to, for, *אלי* poetic; *מן*, *מני*, etc. Several prepositions take suffixes of such a form as are usually attached to the plural, as well as such as are attached to the singular; as *תחת*, *תחתיו*, but also with sing. suff. *תחתו*, etc. So *על* upon, plur. const. *עלי* poetic, with suff. *עליך*, *עליכם*. (c) Of nouns in the const. state with prefix-prepositions; as *ב* by; *לפני* before etc. (d) Of adverbs with prefix-prepositions; as *בלי* without; *מאז* since, etc. (e) Of adverbs followed by a preposition, so as to denote but one idea; as *ל* around; *למעלה* above; *מן* without, etc. (f) Of a double preposition; as *ממנו* from with; *מבין* between; *תחת* under; like the French *d'aupres*, *de chez* etc. (g) Of a paragogic letter or suffix, viz. *ה* towards, to; as *לסוד* towards Sodom; *לרצפה* to the ground, etc. So also *ה* and *ה*, in a few cases; as *לסיני* to Syene, Ezek. 29: 10; *לנו* to Nob, 1 Sam. 21: 2.

Note. Prepositions take *noun-suffixes*, (both in the manner of sing. and plur. nouns); very seldom are *verbal-suffixes* appended to them, e. g. as *תחתני*, *תחתיה*, *בניני*.

§ 408. Several prepositions and particles, are united with the pronouns in a peculiar way. The following table exhibits a view of these peculiarities.

בְּ	לְ	בְּ (בְּמוֹ)	מִן
בִּי	לִי	בְּמוֹנִי	מִנִּי } מִנִּי
בְּךָ (בְּךָ)	לְךָ (לְךָ)	בְּמוֹךָ	מִמֶּךָ (מִמֶּךָ)
בָּהּ	לָהּ	...	מִמֶּהּ
בוֹ	לוֹ	בְּמוֹהוּ	מִמֶּהוּ } מִמֶּהוּ
בָּהּ	לָהּ	בְּמוֹהָ	מִמֶּהָ
בָּנוּ	לָנוּ	בְּמוֹנוּ	מִמֶּנוּ
בָּכֶם	לָכֶם	בָּכֶם (בְּמוֹכֶם)	מִכֶּם
בָּכֶן	לָכֶן	...	מִכֶּן
בָּם	לָהֶם, לָמוֹ	בְּמוֹהֶם בָּהֶם בָּהֶם	מִמֶּהֶם (מִמֶּהֶם)
בֵּיהֶן (בֵּיהֶן)	לָהֶן	...	מִיָּהֶן

אֵת of the Acc.

אֵתִי, אֵתִי	אֵתָנוּ
אֵתְךָ (אֵתְךָ)	אֵתְכֶם, אֵתְכֶם
אֵתָהּ	...
אֵתוֹ	אֵתָהֶם, אֵתָהֶם
אֵתָהּ	אֵתָהֶן, אֵתָהֶן

אֵת with.

אֵתִי	אֵתָנוּ
אֵתְךָ (אֵתְךָ)	אֵתְכֶם
אֵתָהּ	...
אֵתוֹ	אֵתָהֶם
אֵתָהּ	...

Notes on the Paradigm. (1) The suff. הֶ sometimes takes the parag. הֶ-; e. g. בְּכֶה = בְּךָ, לְכֶה = לְךָ, etc. (2) Before suffixes, בְּ requires the parag. מוֹ as a union-syllable; as in the table. (3) מִן, becomes מִמֶּן (= מִן מִן i. e. מִן doubled), before most of the pronouns; not before all, e. g. מִכֶּם = מִמֶּכֶם, etc. (4) אֵת, the sign of the Accus., (also standing sometimes before other cases § 427. Note 2.), in union with pronouns, always assumes the form אֵתִי, or (as it is often written *plenê*) אֵתוֹ. (5) אֵת, with, appears to be derived from a root עֵ, or to stand (as Gesenius supposes) for אֵתִי. It is imitated throughout, in its Daghesh and its mode of taking suffixes, by עֵ with; as עֵמִי, עֵמֶךָ, etc.

Note. The parag. forms, הֵמָּה, הֵנָּה, take prepositions without change; as בְּהֵמָּה, בְּהֵנָּה, מִהֵמָּה, etc.

CONJUNCTIONS.

§ 409. Of *primitive* conjunctions, there are only a few; and most of these are monosyllabic. *Derived* conjunctions have the forms, (a) Of pronouns; as אַפְּרָ (אֲ) *because, that*; like ὅτι, *quod*, etc. (b) Of pronouns preceded by prepositions; as בְּעֵן-אֲפָר *because*, עַד-אֲפָר *until*, etc. (c) Of a double conjunction; as בִּי גַם *although*; אֲבָּי *but, unless*.

INTERJECTIONS.

§ 410. Interjections, being exclamations expressive of joy or sorrow, are for the most part *primitive*.

Derived interjections have the forms, (a) Of verbs in the Imperative, both of the sing. and plural forms; as הָבָה *age!* plur. הִבֵּי, from הָבָה; הָשֵׁב *hush, be still!* plur. הִשְׁבִּי in Piel, from הָשָׁבָה; רָאָה *idou, ecce!* (b) Of nouns; as אֲשֶׁרִי *O the blessedness of!* הָיִלָּה *far be it from, God forbid!* בִּי *O hear!* רַב *enough, hold!*

Note. The interjection הָיָה takes after it *verbal* suffixes in the Nominative case; as הֵיָּנִי, הֵיָּנִי *ecce ego!* הֵיָּנִי *ecce tu!* etc.

PART IV.

SYNTAX.

In the Syntax, *etymological* arrangement is not followed, but that which is most convenient and simple, in the natural order of sentences.

ARTICLE.

§ 411. *Insertion of the Article.* In general, the Hebrew article (§ 162), like *the* in English, is used in speaking of a definite, before-mentioned, well known, or monadic object.

E. g. הַמֶּלֶךְ *the king*; Gen. 2: 7, הָאָדָם *the man* before mentioned; הַשֶּׁמֶשׁ *the sun*; אֶרֶץ *the earth*, etc. But in *poetry*, definite objects are often designated without the article; as Ps. 48: 3, 'the city מֶלֶךְ רַב *of the great king*;' Ps. 72: 1. In a similar manner the earlier Greek poets, particularly Homer, omit the article where the Attic prose writers insert it.

§ 412. The article is commonly, but not always, used in cases such as the following, viz. (a) Before a noun in the Genitive, when the first noun requires the article; e. g. מְלָכֵי הָאָרֶץ *the kings of the land*; אֲנָשֵׁי הַמִּלְחָמָה *the men of war* i. e. the warriors. (b) Before a noun of multitude in the singular; e. g. הָרָשָׁע *the wicked*, הַצְדִּיק *the righteous*, הַכְּנַעֲנִי *the Canaanite*. (c) Before generic nouns, when used with a particular, individual signification; e. g. הַנָּהָר *the river*, i. e. the Euphrates; הַמִּדְבָּר *the desert*, i. e. the Arabian desert; הַשָּׂטָן *the adversary*, i. e. Satan, ὁ διάβολος. (d) Before the Vocative; e. g. הַשָּׁמַיִם *O heavens!* הַיָּם *O sea!*

Note 1. The article is sometimes used as a pronoun, either demonstrative or relative; e. g. הַיּוֹם *this day*, הַלַּיְלָה *this night*, הַעַתָּה *this time*. So also Jos. 10: 24, 'the warriors הַלְלוּ אֹתוֹ *who accompanied him*;' Judg. 13: 8, 'the child הַיּוֹלֵד *which is born*;' etc.

Note 2. The Hebrews sometimes employed the article with an *indefinite* signification, like the English *a* or *an*; e. g. 1 Sam. 17: 34,

הַלֵּוֹיִת a lion; Num. 11: 27, הַיָּוֶנֶת a youth etc. So Is. 7: 14, הַעַלְמָה may, in conformity with this rule, be rendered a virgin and not the maiden, as Gesenius and others have translated it. In cases of this kind, however, the article is usually omitted; as Job 1: 1, 'there was אִישׁ a man;' Ex. 2: 15.

Note 3. The indefinite article, *a* or *an*, is sometimes expressed by אֶחָד one; as 1 Sam. 1: 1, 'there was אִישׁ אֶחָד a man,' etc. This construction is usual in Chaldee and Syriac. So in Greek, Matt. 21: 19, συκῆ μία, a fig-tree; Mark 14: 51, εἰς τὴν νεανίσκος, a young man, etc.

§ 413. *Omission of the article.* This takes place, (1) Before proper names, especially those of persons, countries, rivers, mountains, and places.

To this principle, however, there are so many exceptions, that it can by no means be regarded as a general rule in the language. Thus פְּרַת Euphrates always omits the article, and הַיַּרְדֵּן the Jordan almost always has it. So סִינַי Sinai, צִיּוֹן Sion, etc. are always without it; but הַלְבָּנוֹן Lebanon, הַכַּרְמֶל Carmel, etc. often with it.

(2) Before a noun in the const. state followed by a Genitive.

E. g. הַדְּבָר יְהוָה the word of Jehovah, instead of הַדְּבָר etc. But exceptions here shew that usage is variable. Thus, when the following Gen. is a proper name, which excludes the article, the first noun may take it; as Gen. 31: 13, הָאֵל בֵּית-אֵל, the God of Bethel; Gen. 24: 67, הַאֹהֶלֶת שָׂרָה, to the tent of Sarah. So where two Genitives come together; as Ezek. 45: 16, כָּל הָעָם הָאָרֶץ, all the people of the land. In a few other cases, it is also used by way of emphasis, etc.

(3) Before a noun which has a suffix pronoun.

But here also the article is sometimes used, especially with a Genitive, or for the sake of emphasis, etc.; as Josh. 7: 21, בְּתוֹךְ הָאֹהֶלֶי, in the midst of my tent, etc.

Note. Before the predicate of a sentence, it is more usually omitted; but often inserted when definiteness is required.

General Remark. In all the cases where the article is omitted, and in which the object still is definite, either the nature of the thing itself, or of its adjuncts, marks that definiteness. E. g. in No. 1. above, being a proper name makes the noun definite; in No. 2, the following Gen. makes it definite; in No. 3, the pronoun does this; and so in other cases of omission which from their nature are definite.

§ 414. (1) *Article before adjectives.* In general, where a noun has the article, the adjective or pronoun agreeing with it must also have the article.

E. g. Gen. 10: 12, הַגְּדוֹלָה הַעִיר *the great city*; Num. 11: 34, הַמָּקוֹם הַזֶּה, *this place*. But this principle is not uniform; for sometimes the noun *has* an article, and the adjective *omits* it; as Gen. 29: 2, הָאֶבֶן הַגְּדוֹלָה, *the great stone*; 2 Sam. 6: 3, הַעֲגֹלָה הַחֲדָשָׁה, *the new waggon*.

(2) The article is usually omitted before adjectives,
(a) When the noun to which the adjective belongs, omits the article; e. g. כֶּבֶשׂ אֵלּוֹף, *a tame lamb*, etc.

Note 1. But when the noun omits an article, required by the sense, merely through the influence of a suffix pronoun, or of a Gen. which follows it, the adjective which belongs to it may still take the article; as 2 Chr. 6: 32, שֵׁמֶךָ הַגְּדוֹל, *thy great name*; Deut. 11: 7, מַעֲשֵׂה יְהוָה הַגְּדוֹל, *the great work of Jehovah*.

(b) When the adjective is the predicate of a sentence.

E. g. טוֹב הָאֱלֹהִים, *God is good*; בְּרוּךְ הֵשֵׁם יְהוָה, *the name of Jehovah be blessed*. Compare § 413. Note.

Note. Practice is *not* uniform in regard to the article, in any of the cases under § 414. Instances are not rare, where the noun omits the article, (without any of the reasons for it assigned in § 413. above), and the adjective still has it; e. g. 1 Sam. 19: 22, בּוֹר הַגְּדוֹל, *the great cistern*; Jer. 38: 14. 46: 16. 50: 16, etc. In some cases apparently of this nature, the article is to be rendered as a pronoun; e. g. גָּרַר הַדְּהִיּוֹה, [like] ‘a wall *which* is tottering.’

NOUNS.

§ 415. THE CASE ABSOLUTE. By this is meant, the case of a noun which stands in the beginning of a sentence, without any verb, or predicate, directly belonging to it. The case absolute is more commonly the *Nominative*.

§ 416. *Modes of construction.* (a) When the noun in the case absolute, is the real subject of the sentence which follows, a Vav copulative succeeds it; as Job 36: 26, וְלֹא תִסְפֹּר שָׁנָיו, ‘as to the number of his years, surely there is no computation,’ i. e. his years cannot be computed. (b) The case absolute is sometimes found, where the sense requires an *oblique* case; and then the oblique case is most commonly made by a pronoun; e. g. Ps. 18: 31, הֵיטָל תַּמִּים דָּרְכוֹ, ‘as to God, perfect is the way of him,’ i. e. the way of God is perfect,

where the Gen. of *הָאֵל* would be required; for the Acc., Ps. 74: 17, *קִנֵּץ וְחֶרֶף אָתָּה יִצְרָתָם*, 'as to summer and winter, thou hast made them.' So Jer. 6: 19, *חִירְתִּי וְיִמְאָסוּ בָּהּ*, 'as to my law, they have abhorred it.' (c) Sometimes a participle is joined with the Nom., like the English case absolute; as 1 Sam. 2: 13, *כָּל-אִישׁ זָבַח זָבַח*, 'any man offering a sacrifice, the servant of the priest came, etc.'

Note. *Pronouns* are found in the case absolute, as well as nouns.

§ 417. The case absolute is sometimes made, (a) By the Acc., as Gen. 47: 21, *אֶת-הָעָם*, 'as to the people, he led them from one town to another.' (b) By the Dat.; as Ps. 16: 3, *לְקָדוֹשִׁים*, 'as to the saints, who are in the land, all my delight is in them.' (c) By the Abl.; as Gen. 2: 17, *בְּמַעַץ הָעֵץ טוֹב וָרָע*, 'in respect to the tree of knowledge of good and evil, thou shalt not eat of it,' etc.

Cases relative.

§ 418. Declension, in the Latin or Greek sense of the word, the Hebrew has not. The *case* of a noun is marked, therefore, as in English, either by the relation which it sustains to the sentence, (as *subject*, *object*, etc.); or by its relation to some specific part of it, (as *regimen* or *const.* state); or by prepositions connected with it, either expressed or understood.

§ 419. The *Nom.* case is known by its being the *subject* of a sentence.

This may be either one noun, or several, either sing. or plural, and the nouns may be of the ground-form, or in the state of regimen, (which belongs also to all *cases*.) See also, § 426. Note. § 427. Note 2.

§ 420. The *Genitive* case is most commonly made, by a noun preceding it in the const. state, § 332 seq. The noun itself, which is in the Genitive, undergoes no change of form.

Note. The Gen. in regimen, is generally placed *immediately* after the noun, etc. which causes it to be put in the Genitive; but in a few cases, some word closely connected with the clause is inserted between the Gen. and its antecedent. Thus, Gen. 7: 6, *מַבּוּל הָיָה מַיִם*, a flood of waters was, Heb. a flood was of waters; Hos. 14: 3, *כָּל-פֶּשַׁע עֲוֹן*, thou wilt forgive all transgression, Heb. all thou-wilt-forgive transgression; Is. 40: 12. Job 15: 10. Is. 19: 8. One can scarcely

refrain from believing that such cases, so contrary to the common usage of the Hebrews, must have originated from error in transcribing.

§ 421. The Gen. is often expressed, also, by the aid of the relative pronoun with a preposition; or by prepositions alone; e. g.

(a) By *הַ* *אֲשֶׁר* *הָ*, *which belongs to, which is to*; as 1 Sam. 21 : 8, 'the overseer of the herdsmen *הַשָּׂמָרִים אֲשֶׁר לְשָׁאוּל*, *which belonged to Saul*,' i. e. of the herdsmen of Saul; Ezek. 41 : 9, 'the breadth of the wall *אֲשֶׁר אֶל הַצֵּדָה*, *which belonged to the side*,' i. e. of the side-wall. This kind of circumlocution is more frequent in the later Hebrew, and is common, with little variation, in all the kindred dialects.

Note. This mode of expressing the Gen. is most commonly used, when two or more Genitives follow each other in succession; as Cant. 1 : 1.

(b) By *הַ* simply; as *בֶּן הַיִּשִּׁי*, *the son of Jesse*; *טֵיֵה לְאֶרֶץ*, *the shrub of the earth*. This occurs particularly in the designation of time; as Gen. 7 : 11, 'in the six hundredth year *בְּחַיֵּי נֹחַ*, *of the life of Noah*.' Also in designating an author; as *מִזְמוֹר דָּוִד*, *a psalm of David*; in which case it is technically called, *לְאַוְטוֹרִיס*. Also, in describing the materials of a thing; as Ezra 1 : 11, *כֵּלֵי זָהָב*, *vessels of gold*.

Note. Instances like these in *b*, are common in the kindred dialects, and not unfrequent in Hebrew. All of them may be resolved into the case *a*, excepting that there is, in *b*, an ellipsis of the relative pronoun *אֲשֶׁר*, as *בֶּן הַיִּשִּׁי* [*אֲשֶׁר הָיָה*] *the son* [which is] *to Jesse*; so *טֵיֵה לְאֶרֶץ* *the shrub* [which belongs] *to the earth*; *בְּחַיֵּי נֹחַ* [which belonged] *to the life of Noah*, etc.

(c) By *מִן* denoting *origin*; as Job 6 : 25, *הַיּוֹכַח מִנִּי*, *the reproof from you*, i. e. your reproof. This is rather unfrequent.

§ 422. In Hebrew, the Gen. frequently stands where we might naturally expect *apposition*.

E. g. *הַנָּהָר פָּרַח*, *the river of Euphrates*, i. e. the river Euphrates; 1 K. 10 : 15, *אֲנָשֵׁי הַתְּכָרִים*, *the men of the merchants*, i. e. the merchantmen.

§ 423. The Gen. sometimes follows *adjectives*, or *verbals*, which express qualities belonging to the noun in the Genitive.

E. g. 2 Sam. 4 : 4, *נֶכְחַד רַגְלָיו*, *lame of feet*, i. e. in his feet; Ps. 24 : 4, *נְקִי כַפָּיִם*, *pure of hands*, i. e. of pure hands; Prov. 6 : 32, *חֲסֵר-יָלֵב*, *deficient of [in] understanding*. So in Latin, *integer vitae, scelerisque purus*, etc.

§ 424. *Significations of the Genitive.* This case marks a great variety of relations and dependencies in Hebrew, which can be better exhibited by examples, than taught by rule.

E. g. Judg. 9: 24, הַחֵסֶם בְּיָד יֵרֻבְבָּאֵל, *the violence of [towards] the sons of Jerubbaal.* Prov. 20: 2, אֵימַת מֶלֶךְ, *the terror of the king,* i. e. which he causes. Prov. 1: 7, יִרְאַת יְהוָה, *the fear of Jehovah,* i. e. reverence towards him. 1 Sam 14: 15, הָרָצָה אֱלֹהִים, *the terror of God,* i. e. that which God hath sent. Is. 26: 11, קִנְיַת-עַם, *jealousy of [for] the people.* Lev. 26: 45, בְּרִית רְאשֵׁי-זָקֵן, *covenant of [with] the elders.* 1 Sam. 16: 20, הָמָר לֶחֶם, *the ass of bread,* i. e. which carries bread. Ezek. 35: 5, עֲוֹן עֵץ, *the sin of the end,* i. e. which brings consummation. Is. 34: 5, עַם חֲרָמִי, *the people of my curse,* i. e. whom I have cursed. Is. 54: 9, מֵי נֹחַ, *the waters of Noah,* i. e. of the time of Noah.

§ 425. Sometimes the Genitive, following an adjective, is used as a noun of multitude, and the adjective then denotes a part of this multitude.

E. g. Prov. 15: 20. 21: 20, בְּסִיל אֲדָם, *the foolish of men,* i. e. foolish men. 1 Sam. 17: 40, חֲמִשָּׁתָּי אֲבִנִים, *smooth of stones,* i. e. smooth stones; Job 41: 7, אֲבִינֵי מְגִזִּים, *the strong of shields,* i. e. strong shields.

§ 426. *Dative case.* This case is marked by לְ signifying *to* or *for*.

Note. In a few cases לְ stands before the Nom.; as 1 Chron. 3: 2, 'the third was לְאָבִשָׁלוֹם, *Absalom.*' Sometimes before the Acc.; as Ezra 8: 16, 'I sent לְאֶלְיָצָר, *Eliezer,* etc.' The latter usage is common in Syriac.

§ 427. *Accusative case.* This is sometimes designated by אֶת, -אֶת; otherwise it is without any distinctive sign.

Note 1. The use of אֶת with the Acc. is limited, (a) To nouns with the article. (b) To nouns having a Gen. or suffix after them. (c) To proper names. Consequently, it is used only in cases where a definite idea is conveyed by the noun. But in poetry, this usage is not observed with any strictness.

Note 2. Sometimes אֶת is used before the Nom.; as 2 K. 6: 5, וְאֶת-הַבַּרְזֶל, *'and the iron fell into the water.'* Especially before the Nom. of passive verbs; as Gen. 17: 5, אֶת-שֵׁםְךָ, *'thy name shall no more be called Abram.'* Sometimes, before the Nom. of neuter verbs; as 2 Sam. 11: 25, אֶת-הַדָּבָר הַזֶּה, *'this matter, may it not displease thee;*

Ezek. 35: 10, אֶת־שְׁנֵי הַגּוֹיִם, 'the two nations are mine.' See אֶת in the Lex.

§ 428. *Use of the Accusative case.* This commonly, as in other languages, denotes, (1) The *object* of a transitive verb. (2) In a great number of cases, it forms *adverbial* designations of time, place, measure, etc. (3) It is also used, in all those cases where the Greeks understand *κατά*, and the Latins, *secundum*, *quoad*, etc. E. g.

(a) Place whither; as 2 Chr. 20: 36, לָלֶכֶת תִּרְשִׁישׁ, *to go to Tarshish*. (b) Place where; as Gen. 18: 1, בְּפֶתַח־הָאֹהֶל, *at the door of the tent*. (c) Time when and how long; as עָרַב, *in the evening*; בֹּקֶר, *in the morning*. So Gen. 27: 44, יָמֵים אֲחֻזִּים, *during certain days*. (d) Measure; as Gen. 7: 20, 'the waters rose fifteen אַמָּה *cubits*.' (e) The material from which any thing is made; as Gen. 2: 7, 'God formed man עָפָר, *of dust from the earth*.' See § 511. Note 1. (f) Cases where *κατά* would be implied in Greek; as 1 K. 16: 23, 'lame אֶת־רַגְלָיו *as to his feet*;' Ps. 3: 8, 'thou hast smitten all thine enemies בְּהֶחָי, *as to [on] the cheek bone*.' (g) Cases where a noun is taken in an adverbial signification; as Deut. 23: 24, נְדָבָה, *voluntarily*; Ezek. 11: 19, לֵב אֶחָד, *unanimously*; Ex. 24: 3, קוֹל אֶחָד, *unanimously*, etc.

(3) The Accusative is sometimes put after participles, or verbal nouns with an active signification, and is governed by them.

E. g. 2 K. 4: 1, יָרָא אֶת־יְהוָה, *fearing Jehovah*; Is. 11: 9, יָדָה אֶת־יְהוָה, *the knowledge of Jehovah*, lit. the state of knowing Jehovah.

§ 429. *Vocative case.* This more generally has the article to designate it; but not always.

§ 430. *Ablative case.* This takes מִן, *from, out of*; בְּ, *in, by*; עִם, *with*, etc. In other cases, the preposition is merely implied.

Construct State.

§ 431. A noun in this state, usually precedes another noun in the Genitive; and this *without* any intervening word, § 420. § 332 seq.

It also, in all cases where the nature of the vowels admits, suffers some change in its form, in order to designate this state, § 333.

§ 432. The *form* of the const. state, however, is not limited to nouns before a Gen. case; it often appears before nouns in other cases, governed by prepositions; and sometimes before adjectives, **אֲשֶׁר**, and **וְ** copulative; e. g.

(a) Before a noun with **בְּ**; as Is. 9: 2, **שְׂמֵחָה בְּקָצִיר**, *the joy in [of] harvest*; Is. 5: 11, **מַשְׁכִּימֵי בֹבֶקֶר**, *who rise early in the morning*. (b) Before a noun with **לְ**; as Is. 56: 10, **אֲהָבֵי לְנוֹם**, *lovers of slumber*. (c) With **אֶל**; as Is. 14: 20, **יֹרְדֵי אֶל-אֲבִי-בֹר**, *going down to the stones of the pit*. (d) With **אֶת**; as Jer. 33: 22, **מִשְׁרָבֵי אֶת**, *who served me*. (e) With **מִן**; as Jer. 23: 23, **אֱלֹהֵי מִקְרִיב**, *a God near at hand*. (f) With **עַל**; as Judg. 5: 10, **הֹלֵכֵי עַל-דֶּרֶךְ**, *who go on the way*.

(g) Sometimes before adjectives; as 2 K. 12: 10, **אֶרֶוֹן אֶחָד**, *one coffer* (§ 440. a); Is. 17: 10, **נְטִיעֵי נֶעְמִיִּים**, *pleasant plants*; see § 445. § 440. (h) Before **אֲשֶׁר**; as Lev. 4: 24, **מִקּוֹם אֲשֶׁר**, *the place which*. So also, even if **אֲשֶׁר** is only implied, as Is. 29: 1, **קִרְיַת דָּוִד**, *the city [אֲשֶׁר where] David dwelt*, **קִרְיַת** being in the const. form. See also 1 Sam. 3: 13. Jer. 48: 36. Lam. 1: 14. Ps. 81: 6. (i) Before **וְ** copulative; as Is. 33: 6, **חֵכְמָה וְדַעַת**, *wisdom and knowledge*. So also, Is. 35: 2. Is. 51: 21.

§ 433. In a few cases, the const. form is employed, where we should naturally expect the absolute; but most of these are cases of such a nature, as shew that some noun, etc. in the Gen. after such const. form, is *implied*, although not expressed.

E. g. 2 K. 9: 17, 'I see **שָׂפָתָה**, *a multitude*, i. e. the multitude of Jehu, as the preceding part of the verse shews. Ps. 74: 19, 'give not **לַחַיָּה**, *to the beasts*, i. e. to the beasts of the forest (**הַיַּעַר**), or to the wild beast. So in Ps. 16: 3, **אֲדִירֵי אֲדִירֵי** is probably for **אֲדִירֵי הָאֲדָרִי**, as supplied from the preceding part of the verse.

For the supposed use of the *abs.* instead of the *const.*, see § 435.

§ 434. *Const. state* or *regimen*, has reference solely to the relation of the two nouns etc. connected together in this state; but not to the relation these may sustain, in regard to the rest of the sentence. Hence the const. state is found in all the cases of nouns; e. g. (a) In the Nom.; as 1 K. 12: 22, **דְּבַר הָאֱלֹהִים**, 'the word of God came to Shemaiah.' (b) In the Gen.; as Job 12: 24, **לֵב רָאשֵׁי עַם-הָאָרֶץ**, *the heart of the princes of the people of the land*; where **רָאשֵׁי** is in the Gen. in regard to **לֵב**, and in the const. as it respects **עַם**; while **עַם** is in the Gen. with regard to **רָאשֵׁי**, and in the const. as it respects **הָאָרֶץ**. (c) In the Dat.; as Job 3: 20, **לְמִגְרֵי נָפֶשׁ**, *to those who are grieved in*

spirit, where the former word is in the const. state and Dative. (d) In the Acc. ; as 1 Sam. 9 : 27, ' that I may show thee אֶת־דְּבַר אֱלֹהִים, *the word of God*, ' where דְּבַר is in the const. state Accusative. (e) In the Voc. ; as 2 K. 1 : 13, אִישׁ הָאֱלֹהִים, *O man of God*. (f) In the Abl. ; as Ps. 17 : 4, בְּדִבְרֵי שִׁפְתֶיךָ, *by the word of thy lips*, where the first noun is in the const. state Ablative.

Apposition.

§ 435. In Hebrew, two nouns designating the same thing, are not only placed in apposition (as is usual in other languages), but apposition is frequently employed, where the Gen. might be used and would naturally be expected.

E. g. Prov. 22 : 21, אֲמָרִים אֱמֶת, *words [which are] truth*, i. e. words of truth ; Zech. 1 : 13, דְּבָרִים נִחָמִים, *words [which are] consolations*, i. e. words of consolation ; Ex. 24 : 5, זִבְחֵים שְׁלָמִים, *of-ferings [which are] peace-offerings*.

Note. Of two nouns thus placed, one is frequently used as an adjective ; as in the examples above, we may render, *true words, consolatory words*, etc. See § 440 seq.

§ 435. a. Nouns are usually put in apposition, which designate *weight, measures, time*, etc.

E. g. 2 K. 7 : 1, סֵאָה כֶּלֶה, *a seah [of] fine meal* ; 2 K. 5 : 23, כֶּסֶף בְּכָרִים, *two talents [of] silver* ; Gen. 41 : 1, שְׁנַתִּים זָמַן, *two years [of] time* ; 1 K. 7 : 42, שְׁנֵי טֹרִיִּם רְמוֹנִים, *two rows [of] pomegranates* ; Ezek. 22 : 18, כֶּסֶף בְּגִים, *dross [of] silver*. Comp. § 463.

These last instances may be explained, also, by supposing the latter noun to be in the Accusative and used *adverbially*, as it is in the Arabic ; or (which amounts to the same thing) we may say that the latter noun is in an oblique case, and governed by a preposition understood, e. g. *talents [in] silver*, etc. Comp. § 428.

Note 1. Sometimes nouns are put in apposition, where the latter noun designates a *whole* or *genus*, of which the former designates only a *part* or *species* ; e. g. Judg. 5 : 13, אֲדִירִים זֶה, *the nobles [of, among] the people*.

Note 2. Some examples occur of apparent apposition, in which the latter noun is probably in the Gen., by reason of a word *implied* ; e. g. אֲבָאוֹה [אֱלֹהֵי] יְהוָה, *Jehovah [God of] hosts*. So probably, Is. 30 : 20, מַיִם [מִי] זַחַץ, *water [water of] trouble* ; תְּמָה [תְּהִמָּה] אָפוּ, *the glow [the glow of] his anger*.

Gender and Number of Nouns.

§ 436. *Gender.* The Hebrew, having no neuter gender, commonly employs the fem. to express it; but sometimes the masculine, § 321. Note 1.

E. g. Ps. 27: 4, 'I have asked אֶחָדָה, *one thing*;' Ps. 12: 4, אֲדָגֵז, *great things*; Gen. 42: 30, קְשִׁוֹת, *hard things*, etc. Less often, the masculine; as Prov. 8: 6, נְגִידִים, *noble things*.

Note. The fem. is sometimes used, also, in a *collective* sense, for objects which are properly masculine; as Mic. 1: 11, 12, יוֹשְׁבָה, *inhabitant*, i. e. inhabitants; Mic. 7: 8, 10, אֹיְבָה, *enemies*. So עֵץ *a tree*, עֲצָה *a grove of trees*, etc. So in Arabic, the *pluralis fractus*, which is used as a collective, very often has a fem. form.

§ 437. *Number.* (1) The Hebrews often employ nouns sing. in a *collective* sense, especially national denominations; e. g. הַכְּנַעֲנִי, *the Canaanite*, i. e. the inhabitants of Canaan, etc.

(2) For the sake of emphasis, the Hebrews commonly employed most of the words which signify *Lord, God*, etc. in the plur. form, but with the sense of the singular. This is called the *pluralis excellentiae*.

Examples. אֲדֹנָי *Lord*, in all the forms of the plural except אֲדֹנֵי *my masters*; the form אֲדֹנֵי is always used with the sense of the sing., for *God*. (b) אֱלֹהֵי *God*, in all the forms of the plural. (c) אֲדֹנָי *lord*, in all its forms. (d) קָדְשִׁים, *the most Holy One*, Hos. 12: 1. Prov. 9: 10. 30: 3. Jos. 24: 19. (e) הַיָּהּ *the Almighty*, is probably of the plural form, § 325. b. (f) אֱלֹהֵי הַבֵּית *household god*, as sing. 1 Sam. 19: 13, 16. (g) Occasionally, in a few other words; as Job 35: 10, 'God עֹשֵׂי, *my Maker*;' Ecc. 12: 1, בֹּרֵאֲךָ, *thy Creator*. See also Is. 22: 11. 42: 5. Ps. 149: 2. Comp. § 484.

(3) The plural, especially in poetry, is not unfrequently used where we might expect the singular.

E. g. Job 6: 3, 'the sand יַמִּים, *of the seas*,' i. e. of the sea. Even where only *one* can possibly be meant, is this the case; as Judg. 12: 7, 'he was buried בְּעָרֵי, *in the towns* of Gilead,' i. e. in a town; Gen. 8: 4, 'the ark rested בְּהַרְרֵי, *on the mountains* of Ararat, i. e. on the mountain; Job 21: 32, אֲבָרוֹת, *the graves*, i. e. the grave.

Peculiar significancy attached to certain modes of employing nouns.

§ 438. *Repetition of nouns.* The Hebrews frequently repeated nouns *without* the copula ׀ between them, for various purposes ; viz.

(a) To denote multitude ; e. g. Gen. 14 : 10, בְּאֵרוֹת בְּאֵרוֹת יָמָר, *pits pits of bitumen*, i. e. many pits, etc. (b) To denote distribution ; e. g. Gen. 32 : 17, עֶרֶךְ עֶרֶךְ לְבִדּוֹ, *flock flock by itself*, i. e. each flock by itself. (c) To denote *all, every* ; e. g. Deut. 14 : 22, שָׁנָה שָׁנָה, *year year*, i. e. every year. Sometimes also *with* a copula ; as Deut. 32 : 7, יוֹר וְיוֹר, *generation and generation*, i. e. all generations. (d) To denote intensity ; e. g. Ecc. 7 : 24, עֲמוֹק עֲמוֹק, *deep deep*, i. e. very deep. So earnestness in warning or threatening, in grief, joy, etc. is usually expressed by *repetition*.

Note. In order to denote *intensity*, it is not always necessary that the *same* word should be repeated ; but a *synonymous* word, or a word of *similar sound and signification*, is often substituted with the same effect ; as Ps. 40 : 3, טִיט תִּינֵן, *clay of mire*, i. e. the miry clay ; Job 30 : 3, שִׁוְאָה וּמִשְׁאָה, *wasting and destruction*, i. e. great wasting, etc.

§ 439. *Repetition with the copula ׀, usually denotes diversity.*

E. g. Deut. 25 : 13, אֶבֶן וְאֶבֶן, *stone and stone*, i. e. different stones or weights ; Ps. 12 : 3, בִּלְבָב וּבִלְבָב, *with a heart and a heart*, i. e. with different hearts, with deceit.

§ 440. *Nouns employed as Adjectives.* Of two nouns in regimen, one is frequently employed as an adjective, in order to qualify the other.

This principle is regulated thus : (a) The second or Gen. noun commonly qualifies the first ; e. g. כֶּלִי כֶסֶף, *vessels of silver*, i. e. silver vessels ; אֶחָד עוֹלָם, *possession of eternity*, i. e. everlasting possession ; Is. 24 : 10, קִרְיַת-תְּהוֹמוֹת, *city of desolation*, i. e. desolate city ; Gen. 34 : 30, מִתֵּי מִסְפָּר, *men of number*, i. e. which can be numbered, few men.

Note. This construction is a very common one in all languages ; and the Hebrew not unfrequently adopts it, when adjectives might be employed ; as כֹּהֵן הָרֹאשׁ, *priest of the head*, i. e. high priest, instead of הַכֹּהֵן הַגָּדוֹל.

(b) Sometimes the first noun qualifies the second ; e. g. קוֹמַת אֲרָזָיו, *the tallness of his cedars*, i. e. his tall cedars ; מִשְׁמֵן בְּשָׂרוֹ, *the*

fatness of his flesh, i. e. his fat flesh; בְּלִי-הָאָדָם, *the whole of men*, i. e. all men. But this construction is less frequent than the other.

§ 441. When two or more nouns are connected by the verb of existence, הָיָה, expressed or understood, those which designate *quality* are usually employed as *adjectives*.

E. g. Gen. 1: 2, 'the earth תָּהוּ וָבֶהוּ, *was desolation and emptiness*, i. e. desolate and empty; Ps. 10: 5, מְרֹם מִשְׁפָּטֶיךָ, *high-ness [are] thy statutes*, i. e. they are high, out of sight; Job 8: 9, הָיָה אֲנִי, *yesterday [are] we*, i. e. of yesterday, *hesterni sumus*.

§ 442. Nouns with prepositions prefixed, are sometimes used as adjectives.

E. g. Ps. 77: 14, בְּקִדְשׁ דְּרַכְּךָ, *in holiness [is] thy way*, i. e. thy way is holy; 1 Chr. 26: 14, יוֹדֵעַ בְּשֵׁכֶל, *a counsellor with wisdom*, i. e. a wise counsellor; Ps. 17: 9, אֹיְבֵי בְּנַפְשִׁי, *my enemies in respect to life*, i. e. my deadly enemies.

§ 443. Of two nouns connected by a conjunction, one is sometimes employed as an adjective.

E. g. Gen. 4: 4, מִבְּכֹרֹת צֹאנֵהוּ וּמִמֶּלֶךְבָּהֶן, *of the firstlings of his flock and of the fat of them*, i. e. of the fat firstlings, etc.; Gen. 3: 16, עֲצָבִיךָ וְהִרְבָּה, *thy pain and thy conception*, i. e. thy painful conception. Perhaps Ps. 119: 168. This construction may be called *Hendiadys*, i. e. ἓν διὰ δύο.

§ 444. The Hebrews sometimes used circumlocution to express qualities, which in other languages are usually designated by adjectives.

Examples. (a) אִישׁ *man*; as אִישׁ דְּבָרִים *a man of words*, i. e. an eloquent man; אִישׁ הָקֵד, *a man of piety*, i. e. a pious man. (b) מְתִים *men*; as מְתֵי רָעָב, *men of hunger*, i. e. hungry men. (c) בַּעַל *lord; possessor*; as בַּעַל שֵׁעַר, *possessor of hair*, i. e. hairy; בְּעֵלֵי בְרִית, *possessors of a covenant*, i. e. bound together by covenant. (d) בֶּן *son*, and בַּת *daughter*; as בֶּן-חַיִל, *son of strength*, i. e. a hero; בֶּן-מָוֶת *son of death*, i. e. condemned, worthy of death; בֶּן שָׁנָה, *son of a year*, i. e. a yearling. So בָּנוֹת הַשִּׁיר, *the daughters of song*, i. e. singing women, Ecc. 12: 4. See Lex.

Note. The first noun in constructions of this kind is sometimes omitted, and can be supplied only from the sense of the passage; as Job 31: 32, אֶרֶחַ way, for בֶּן אֶרֶחַ, *son of the way*, i. e. a traveller; Prov. 17: 4, שֶׁקֶר falsehood, for אִישׁ שֶׁקֶר, *a man of falsehood*, i. e. a liar. So Gen. 15: 2, דַּמָּשְׂקִי, for בֶּן דַּמָּשְׂקִי, *son of Damascus*, i. e. a native of Damascus.

ADJECTIVES.

§ 445. The Hebrew, like other languages, often supplies the place of nouns by adjectives taken in an abstract or neuter sense.

E. g. Jos. 24 : 14, תָּמִים, *integrity*, lit. upright, innocent; Job 20 : 22, צָמַל, *trouble*, lit. troublesome, etc. Ps. 10 : 10. So אִשָּׁת רָע, *a woman of evil*, i. e. an evil woman, where רָע is constructed as a noun in the Gen. ; מַי מְלֵא, *waters of fulness*, i. e. full streams, instead of מַיִם מְלֵאִים. Comp. in Greek, τὸ καλόν, τὸ σοφόν, etc.

Note. In this way some adjectives are constantly used as epithets of persons or things; as אֲבִיר *strong*, for 'God'; אֲבִיר *strong*, for 'bull, horse, hero'; חַמָּה *hot*, for 'the sun'; לְבָנָה *white*, for 'the moon' etc. So for *God*, we say in English, *the Almighty, the Omnipotent*, etc. in French, *l'Eternel*, etc. This is called the *epitheton ornans*.

§ 446. *Adjectives as predicates of a sentence.* (a) When an adjective is the predicate of a sentence, and the verb of existence (הָיָה) is omitted, the adjective stands regularly *before* the noun, and is usually without the article.

E. g. Gen. 4 : 13, גָּדוֹל עֲוֹנִי, *great [is] my iniquity*. In a very few cases, the adjective stands *after* the noun; as in Gen. 19 : 20. 1 Sam. 12 : 17.

(b) Such adjective generally agrees, in number and gender, with the noun to which it relates; but there are many apparent exceptions.

Note. These exceptions may be explained, on the principle that when adjectives are used as predicates, they are often to be taken in an *abstract* sense, as *nouns* of the *neuter* gender. Thus Ps. 73 : 28, קִרְבַּת אֱלֹהִים לִי טוֹב *approach to God [is] to me delightful*, lit. a pleasant or delightful thing, the noun being in the fem. and the adj. in the masc., and used as a *neuter* noun, § 445. So Gen. 27 : 29, אֲרִירָה אָרוּר, *the cursers of thee [are] cursed*, lit. an accursed thing; Is. 21 : 2, חֲזוֹן קָשָׁה, *the vision [is] a cruel thing*. So Virgil, Aen. iv. 569, *varium et mutabile semper femina*; Statius, Theb. ii. 399, *blandum potestas*; Achill. Tat., *πονηρὸν μὲν γυνή*. So τὸ πᾶν, τὰ πάντα, *the universe*, rational or material.

§ 447. *Article before an adjective used as a predicate.* When this happens, the verb of existence הָיָה, or its equivalent the pronoun הוּא, is usually inserted.

E. g. 1 Sam. 17: 14, דָּוִד הוּא הַקָּטָן, *David was the smallest*, i. e. the youngest. In cases of this kind, the adjective is placed *after* the noun to which it relates.

Note. In like manner, participles used for the Pres. tense of verbs, sometimes stand as predicates *after* the noun, and take the article; e. g. Deut. 3: 21, עֵינֶיךָ דָּרְאוֹת, *thine eyes see*.

§ 448. *Adjectives qualifying nouns.* Adjectives used as epithets, or simply qualifying nouns, (so also participles and pronominal adjectives), generally agree with the noun in gender and number.

§ 449. Exceptions. (a) The *pluralis excellentiae*, commonly but not always, takes an adjective singular, § 437. 2. E. g. Is. 19: 4, אֱלֹהִים קָשָׁה a *hard master*; on the contrary, Jos. 24: 19, אֱלֹהִים קָדְשִׁים, a *holy God*.

(b) Nouns of multitude in the singular, commonly but not always, require a plural adjective; * e. g. Jer. 50: 6, צֹאֵן אֲבָדוֹת, a *wandering flock*.

§ 450. Dual nouns take plural adjectives; e. g. יָדַיִם רַפּוֹת, *weak hands*.

§ 451. Nouns of *common* gender, having more than one adjective, admit both the masc. and fem. forms in the adjectives.

E. g. 1 K. 19: 11, רֶגֶב גָּדוֹלָה וְחָזָק, a *great and strong wind*.

§ 452. *Position of Adjectives.* When they qualify nouns, they are usually put *after* them. The number of apparent exceptions to this rule is so very small, and some of them so equivocal, that it appears dubious whether *real* exceptions are to be admitted. See however Ps. 89: 51, כָּל-רַבִּים עַמִּים, *all the numerous people*; also Is. 53: 11: Jer. 3: 7, 10. 16: 16.

Note. The pronominal adjective זֶה *this*, not unfrequently precedes the noun with which it agrees.

§ 453. When an adjective serves to qualify two or more nouns, it is usually put *after* them; and the gender of it may be either masc., as the more worthy, or the same as the gender of the last noun. E. g. Neh. 9: 13, חֻקִּים וּמִצְוֹת טוֹבִים, *good laws and statutes*; Ezek. 1: 11, פְּנֵיהֶם וּכְנָפֵיהֶם פִּרְדּוּ, *their faces and wings were separated*. Here פִּרְדּוּ, a part. adjective, is fem.; as is the noun also, which next precedes it.

* Note. When the concord is directed by the *sense*, as in a. b., rather than by the *grammatical form* of the noun, it is called *Constructio ad sensum*.

Comparison of adjectives.

§ 454. (1) *Comparative degree.* (a) The comparative degree in adjectives is made by using מִן (*prae, in comparison of*) after the adjective, and before the noun with which the comparison is made.

E. g. Judg. 14: 18, מְתוּק מִדְבַּשׁ, *sweeter than honey*; Ps. 19: 11.

Note. In the same manner also מִן is used, to make a comparison after nouns or verbs signifying condition or quality. E. g. Is. 52: 14, 'his visage מְשֻׁחָת מֵאִישׁ *was marred more than any man's*'; Gen. 41: 40, אֶגְדֹּל מִמְּךָ, *I will be greater than thou*.

(b) But מִן before the Inf. mood, implies a *negative*.

In this case, it may be translated, *so that not, or, than that*, according as the sentence is constructed; e. g. Gen. 4: 13, גָּדוֹל עֲוֹנִי מִזְשׁוֹאִי, *my iniquity is great so that it cannot be pardoned, or, greater than that it can be pardoned*.

(c) Sometimes the adjective necessary to make out the comparison is omitted; as Is. 10: 10, 'their gods מִירוּשָׁלַם, [*were more powerful*] *than those of Jerusalem.*'

Note. In the Rabbinic, comparison is made by יוֹתֵר, *more*. In the N. Test., the *positive* degree of adjectives is not unfrequently used for both the other degrees; in imitation of the Hebrew, which does not vary the form of adjectives for the sake of comparison.

§ 455. (2) *Superlative degree.* The Hebrew has no appropriate form to mark this, but expresses it by various circumlocutions.

E. g. (a) By the article prefixed to an adjective of the positive degree; as 1 Sam. 12: 14, 'David was הַקָּטָן, *the smallest*. The Arabian makes his superlative, by prefixing the article to the comparative form. (b) By a Gen. or suffix following the adjective; as 2 Chr. 21: 17, קָטַן בְּיָרִי, *the smallest of his sons*; Mic. 7: 4, טוֹבֵם, *the best of them*. (c) A superlative of intensity is formed, when a word is repeated and put in the Gen. plural; as קֹדֶשׁ הַקֳּדָשִׁים, *holy of holies*, i. e. the most holy place; Ecc. 1: 1, הֶבֶל הַבְּהִימֹת, *vanity of vanities*, i. e. exceedingly vain. So 1 K. 8: 27, שָׁמַיִם הַשָּׁמַיִם, *heaven of heavens*, i. e. the highest heaven; Gen. 9: 25, עַבְדֵי עַבְדֵי, *servant of servants*, i. e. a most abject servant; Deut. 10: 17, אֱלֹהֵי אֱלֹהִים, *God of gods*, i. e. the supreme God etc. (d) The comparative degree sometimes necessarily expresses the sense of the superlative; as Gen. 3: 1, 'now the serpent was חָכָם מִכָּל הַחַיָּה הַשָּׂדֶה, *cunning above all the beasts of the field*, i. e. the most cunning of all.

(e) Some *nouns* necessarily imply a superlative; viz. (1) ראש *head*, as Ps. 137: 6, ראש טִמְחָהּ, *the head of my joy*, i. e. my highest joy. (2) בְּכוֹר *first born*, as Is. 14: 30, בְּכוֹרֵי רָעִים, *first born of the wretched*, i. e. most wretched; Job 18: 13, בְּכוֹר מָוֶת, *the first born of death*, i. e. the most terrible death.

§ 456. Besides the above modes of expressing a *superlative*, the Hebrew exhibits a variety of methods by which *intensity* of meaning is denoted.

E. g. (a) By מְאֹד *very*, or מְאֹד מְאֹד *very very*; as Gen. 7: 19, 'the waters increased מְאֹד מְאֹד *very exceedingly*, etc.' (b) By repeating the same word; see § 438. (c) By two synonymous words, see § 438. d, Note. (d) By repeating the same word and putting it in the Gen. when repeated; as Hos. 10: 15, רָעָה רָעָהְכָּם, *the evil of your evil* i. e. your base wickedness. Sometimes a synonyme is used in the Gen. instead of the same word being repeated, § 438. d, Note. (e) The name of God placed after a noun is intensive; as Jonah 3: 3, 'a great city לְאַלְהֵים, *before God*,' i. e. really or truly very great; Gen. 10: 9, 'Nimrod was a mighty hunter לְפָנַי יְהוָה, *before Jehovah*,' i. e. exceedingly expert in hunting. So Acts 7: 20, 'Moses was ἀστεῖος τῷ Θεῷ, *fair to God*,' i. e. very fair; Luke 1: 6, 'righteous ἐνώπιον τοῦ Θεοῦ, *before God*,' i. e. really or eminently pious.

NUMERALS.

§ 457. The cardinal numbers 2—10, are commonly joined with *plural nouns*, and follow the same gender. They may be put, (a) In the const. state with nouns to which they relate; e. g. שְׁלֹשֶׁת יָמִים, *three days*, lit. a threeness of days. (b) In apposition, or perhaps *adverbially*, with the nouns to which they relate, and either before or after them; e. g. שְׁלֹשָׁה בָּנִים *three sons*; שְׁלוֹשׁ בָּנוֹת *three daughters*. The position of the cardinal *after* the noun, is less common, and belongs rather to the later Hebrew.

§ 458. The cardinal numbers 11—19, are put in apposition, or rather *adverbially*, with nouns plural (sometimes singular), and commonly stand before the noun, but sometimes after it. The gender is usually the same as that of the noun. E. g. Num. 1: 44, שְׁנַיִם עָשָׂר אִישׁ, *twelve men*; 2 Sam. 9: 10, חֲמֵשֶׁה עָשָׂר בָּנִים, *fifteen sons*, etc.

§ 459. The *tens* (20—90), are of common gender; are put in apposition with nouns either sing. or plural; and may stand either before or after the noun. E. g. Judg. 11: 33, עֶשְׂרִים עָרִי, *twenty cities*; Gen. 32: 15, עֶשְׂרִים צֹאֲנִים, *twenty rams*.

§ 460. Numbers composed of *tens* and *units*, (e. g. 26, 34, 48, etc.), when standing before a noun, require it to be in the singular; but when the *noun* precedes, it is in the plural. In both cases, the gender of the smaller numeral is the same as that of the noun. E. g. Deut. 2: 14, שְׁלִשְׁתֵּי עָשָׂר וְשָׁמוֹנֶה שָׁנָה, *thirty and eight years*; Jos. 19: 30, עָרִים עֶשְׂרִים וְשְׁתֵּים עָרִים, *cities twenty and two*, etc.

§ 461. The numerals מֵאָה *a hundred*, and אֶלֶף *a thousand*, may be put in either the abs. or const. state with nouns either sing. or plural, and may stand either before or after the noun. E. g. Gen. 17: 17, מֵאָה שָׁנָה, *a hundred years*; 25: 7: 17, מֵאָה שָׁנָה, *a hundred of years*; 2 Chr. 3: 16, רְמוֹנִים מֵאָה, *100 pomegranates*; Is. 7: 23, אֶלֶף גִּזְרֵן, *a thousand of vines*; Ezra 8: 27, אֶלֶף רַבְרָבִים, *1000 Darics*.

§ 462. Numbers composed of thousands and smaller numbers, follow the same rule as composite numerals in § 460.

§ 463. In many cases, the numerals are used alone to designate weights and measures in common use, the noun being omitted; § 543. E. g. Gen. 20: 16, אֶלֶף כֶּסֶף, *a thousand [shekels] of silver*; Ruth 3: 15, שֵׁשׁ עָרִים, *six [measures] of barley*; 1 Sam. 10: 4, שְׁתֵּי-לֶחֶם, *two [loaves] of bread*. The word אַמָּה *cubit*, commonly takes the preposition *בְּ* after the numeral; as Ex. 27: 18, מֵאָה בְּאַמָּה, *one hundred in cubits*, i. e. 100 cubits.

§ 464. The *cardinal* numbers beyond *ten*, are also used as *ordinals*; and are either put *before* the noun and in apposition with it, or are put in the Gen. *after* the noun.

E. g. Gen. 7: 11, בַּשְּׁבַע עָשָׂר יוֹם, *on the seventeenth day*; 1 K. 16: 10, בַּשָּׁנָה הָעֶשְׂרִים וְשֶׁבַע, *in the year of 27*, i. e. the 27th year.

For the *ordinal* numbers below 10, see § 396.

§ 465. The *cardinal* numbers below *ten*, are also used as *ordinals*, in designating years, and days of the month.

E. g. 2 K. 18: 10, שְׁנַת שֵׁשׁ, *the sixth year*, lit. the year of six; Gen. 8: 5, בְּאַחַד יְהִיָּה, *on the first [day] of the month*; Lev. 23: 32, בְּתִשְׁעָה יְהִיָּה, *on the ninth of the month*, etc. as in English.

§ 466. The *cardinal* numbers are used *distributively*, when repeated without a copula.

E. g. Gen. 7: 8, שְׁנֵים עָשָׂר וְשְׁנֵים עָשָׂר, *two and two*, or, *two by two*; Gen. 7: 3, שִׁבְעָה וְשִׁבְעָה, *seven and seven*, or, *by sevens*.

PRONOUNS.

§ 467. **USE OF THE PRIMITIVE PRONOUNS.** They are more usually omitted, before verbs; but when employed, they seem to give more energy to the expression; and commonly they are found only in the Nominative.

§ 468. When a pronoun of any form is to be repeated, for the sake of emphasis, it is done by using the *primitive* form; and this may be in any case required by the nature of the sentence. E. g.

(a) In the Nom.; as Ps. 9: 7, אָבֵד זְכוֹרָם הָמָּה, *the memory of them of them has perished*, i. e. the very memory of them, etc. (b) In the Gen.; as 1 K. 21: 19, 'the dogs shall lick אַתָּה גַּם אֶת-הַדָּמָךְ, *the blood of thee even of thee.*' (c) In the Dat.; as Hag. 1: 4, הֲשֵׁת לָכֶם אֶתָּם, *is it a time for you yourselves?* (d) In the Acc.; as Gen. 27: 34, בָּרַכְנִי גַּם אֲנִי, *bless me even me.* (e) In the Abl.; as 1 Sam. 25: 24, בִּי אֲנִי, הַעֲוֹן, *with me even me [be] this evil.*

Note 1. The primitive pronoun is sometimes placed first; as Gen. 49: 8, 'Judah יוֹדֶה יוֹדֶה אֶתְּךָ אֶתְּךָ, *thee thee shall thy brethren praise.*'

Note 2. The primitive pronoun appears sometimes to be used by way of emphasis, instead of repeating a noun; e. g. Gen. 4: 27, וְגַם הוּא יָלַד, *and to Seth even to him was born a son.*

§ 469. *Primitive Pronouns used for the verb of existence.* When a personal pronoun is the subject of a sentence, it *implies* the verb of existence (הָיָה) between it and the predicate. The verb itself is usually omitted.

E. g. Gen. 42: 11, בְּרִיִּים אַחֲזָנוּ, *righteous [are] we*; Gen. 29: 4, מֵאַתָּן אַתָּם, *whence [are] ye?* Gen. 3: 10, עֲרֹם אָנֹכִי, *naked [am] I.*

Note. Personal pronouns of the *third* person, sometimes stand *simply* in the place of the verb of existence; e. g. Gen. 9: 3, 'every thing which moves הִיא חַיָּה, *which is alive*;' Ps. 16: 3, 'the saints אֲנֶשֶׁה הֵמָּה, *who are in the land*;' Zech. 1: 9, מַה הֵמָּה אֵלֶּה, *what are these?* Plainer still is this principle in such cases as follow; viz. Zeph. 2: 12, 'ye Cushites, victims of my sword הֵמָּה אַתָּם, *are ye*;' 2 Sam. 7: 28, אַתָּה-הוּא הָאֱלֹהִים, *thou art God*;' Ezra 5: 11, 'the servants of God אֲנֵנוּ הֵמָּה, *are we*;' (Chaldaic), answering to Heb. אֲנֵנוּ הֵמָּה. In Syriac and Arabic, this use of the personal pronoun is very common.

§ 470. **SUFFIX PRONOUNS.** In general, the pronouns suf-

fixed to verbs are in the Acc. case; those suffixed to nouns, are in the Gen. case.

§ 471. *Exceptions as to verbal suffixes.* These are sometimes, (a) In the Dative; as Jos. 15: 19, בָּתַתִּי, *thou hast given to me*; Zech. 7: 5, הִצַּמְתִּי אֵי, *have ye fasted FOR me FOR me*, i. e. on my account. Job 10: 14, 'if I sin וְשָׁמַרְתִּי, *then thou watchest it FOR me*, i. e. on my account; Prov. 13: 20, שֶׁחָרָו מִדָּבָר, *he seeks FOR him correction*; Ps. 94: 20, יִחַבְרֶהָ, *is it bound TO thee?* (b) To denote relations which are usually expressed by particles; as Is. 65: 5, קָדַשְׁתִּיךָ, *I am more holy THAN thou*; 1 K. 21: 10, וַיַּעֲדֵהוּ, *and caused them to testify AGAINST him*; Ps. 42: 5, אָנַדְתִּי, *I moved along WITH them*, etc. This usage is more frequent in Arabic.

§ 472. *Exceptions as to the suffixes of nouns.* These are sometimes, (a) In the Dative; as Ps. 115: 7, רַגְלֵיהֶם—יְדֵיהֶם, *they have hands—they have feet*, for יְדֵיהֶם לָהֶם, *hands are to them*, etc. (b) Instead of the preposition עַל; as Ex. 15: 7, קָמְיָה, *those who rise up AGAINST thee*, instead of עָלֶיךָ קָמְיָה. So Ps. 53: 6, הִנֵּה.

Note. The suffixes of nouns may have either an active or a passive sense; e. g. (a) Active; as הַמָּכִי, *my violence*, i. e. that which I do; סֵפְרִי, *my book*, i. e. that which I possess. This sense of the suffixes is the common one. (b) Passive; as Jer. 51: 35, הַמָּכִי, *my violence*, i. e. that done upon me; Ex. 20: 20, יִרְאַתִּי, *his fear*, i. e. which he inspires; Is. 56: 7, תַּפִּלָּתִי, *my prayer*, i. e. offered to me; Ps. 56: 13, נִדְרֶיךָ, *thy vows*, i. e. made to thee; Is. 21: 2, אֲנַחְתָּהּ, *her sighing*, i. e. the sighing over her. Comp. § 424.

Note. For the *pleonasm* and *ellipsis* of personal pronouns, see § 543 seq. § 544 seq.

§ 473. *Position of pronouns suffixed to nouns.* (a) When a noun in the Gen. is used merely to qualify a preceding noun, the suffix pronoun, (which as to the sense belongs to the *first* noun), is usually placed after the *second*.

E. g. Dan. 9: 24, עִיר קְדֹשָׁךְ, *thy holy city*, lit. the city of thy holiness; Is. 2: 20, אֱלֹהֵי כֶסֶף, *his silver idols*, lit. the idols of his silver; Zeph. 3: 11, עֲלִיזֵי גִאֲוָתָךְ, *thy proud exulters*, lit. the exulters of thy pride, etc.

(b) In a very few cases, the suffix is attached to the *first* noun; as Ps. 71: 7, מַחְסֵי-עֹז, *my strong refuge*, lit. my refuge of strength. Ezek. 16: 27. Lev. 6: 3. But this construction is not altogether certain.

§ 474. *Position of pronouns in a sentence.* Usually they stand *after* the noun to which they relate.

But sometimes this noun is not mentioned until after the pronoun, either immediately, or perhaps at the distance of several sentences; and sometimes it is to be supplied only from the general sense of the passage, e. g. Ps. 87: 1. יְסוּדָתוֹ בְּהַרְרֵי קָדֵשׁ, *its foundation [is] in the holy mountain*, i. e. Zion's, as appears from v. 2; Is. 8: 21, עָבַר בָּהּ, *he passes through it*, i. e. the land, see v. 22; Ps. 9: 13. 'when he taketh vengeance for blood זָכַר אֹתָם, *he remembereth them*,' i. e. the afflicted, as in the second part of the parallelism; Ps. 65: 10. 68: 15. 18: 15. comp. v. 18. Job 37: 4.

Note. Sometimes, although the pronoun is immediately preceded by a noun, it does not refer to that noun, but to one which must be supplied from the sense; as Ps. 44: 3, 'by thy hand thou didst drive out the nations, וַתַּצִּיחַ and didst plant THEM,' i. e. the Israelites, as appears from v. 2. So Ps. 81: 16, comp. v. 14. Ps. 105: 37. Gen. 10: 12, where הָיוּ probably refers to *Nineveh* in v. 11.

§ 475. *Place of pronouns supplied by nouns.* (1) In addressing a superior, the Hebrews commonly employed words descriptive of the relation which the speaker, or the person addressed, sustained, instead of using pronouns; e. g. Gen. 44: 16, 'what shall we say to my lord?' i. e. to thee; 'lo, we are servants to my lord,' i. e. to thee. Verse 19, 'my lord asked his servants,' etc. i. e. thou didst enquire of us.

(2) The place of the personal pronouns, especially in a reflexive sense, is often supplied, by the most distinguished and essential parts of either the *external* or *internal* man.

E. g. (a) By נַפְשִׁי *soul*, most frequently; as Job 9: 21, לֹא יָדַע נַפְשִׁי, *I know not myself*; Ps. 7: 3, 'lest like a lion יִטְרַף נַפְשִׁי, *he rend me*;' Ps. 3: 3, הִנַּנְפְשִׁי, *to me*; Ps. 11: 1. 16: 10. 35: 3. Amos 1: 8, 'Jehovah hath sworn בְּנַפְשׁוֹ, *by himself*.' (b) By פָּנָיו *person*; as Prov. 7: 15, הִשְׁתַּחֲרַפְתִּי, *to seek thee*; Ezek. 6: 9, יִקְטְלוּ בְּפָנֵיהֶם, *they abhor themselves*, etc. (c) By לִבִּי *heart*; as Ex. 9: 14, הִבְדָּךְ, *thyself*; Ps. 16: 9, הִבִּי, *I myself*, etc. (d) Occasionally by several other words; as Ps. 7: 6. 16: 9, חַיִּי *life*, and כְּבוֹד *heart or soul*; Is. 26: 9, רוּחִי *spirit*; Ps. 6: 8, עֵינִי *eye*; Ps. 16: 9, בָּשָׂר *flesh*; Ps. 17: 14, בֶּטֶן *belly*; Ps. 6: 3, עֶצְמוֹ *bone*, etc. The same usage prevails very extensively in Aramaean and Arabic.

§ 476. ANOMALIES OF PRONOUNS. Departures from concord, in respect to gender, number, etc. are called anomalies here. These are somewhat frequent, and may be ranked under several heads, comp. §§ 484—496.

E. g. (a) *In regard to number*; for a pronoun *sing.* not unfrequently relates to a noun *plural*, i. e. it is used in a *collective* sense, like a

noun of multitude ; as Deut. 21: 10, 'when thou goest against אֹיְבֶיךָ, *thine enemies*, and God יְהוָה gives him (sing.) into thine hand,' etc. Josh. 2: 4, 'and the women took the two spies, נִתְצַעֲצְוּ and hid him.' So Deut. 28: 48. Ps. 5: 10. Mal. 2: 2. Jer. 31: 15. Ecc. 10: 15. Is. 5: 23, et saepe.

Note. Pronouns singular are very often employed in a *generic* or *collective* sense, in the same way as *nouns of multitude* ; and they exhibit the like appearances in regard to concord with verbs, adjectives, etc.

(b) *In regard to gender.* (1) The masc. is used for the *fem.* ; as אָחִי for אִתְּךָ, Ezek. 13: 20. הָיָה for הָיְתָה, Ruth 1: 22. Cant. 6: 8. Zach. 5: 10. So the suff. כָּם for כָּן, Ruth 1: 8, 11, 13. הָיָה for הָיְתָה, Ruth 1: 19. Ex. 1: 21. Is. 3: 16. Dan. 8: 9, 2. Ezek. 1: 6, 7, 8 saepe. מִן for מִי, Judg. 19: 24. מִן for מִי, 2 K. 18: 16. 2 Chron. 29: 3. (2) The *fem.* for the *masc.* ; as הָיְתָה instead of הָיָה, 2 Sam. 4: 6. Jer. 50: 5. אַתָּה for אַתָּה, Deut. 5: 24. Ezek. 28: 14. In Arabic and Rabbinic such anomalies are very frequent.

(c) *In respect both to number and gender* ; e. g. Job 14: 19, כְּפִי הִיא, where the antecedent of הִיא is מֵיִם plur. masc. Is. 35: 7, רִבְצָה [in] the layer of her, i. e. of the תְּבִיִּים plur. masc.

§ 477. RELATIVE PRONOUNS. The relative אֲשֶׁר (also הַיּ and הִי when used as relatives § 169) is used in respect to antecedents of all persons, numbers, and genders, § 168.

§ 478. The relative אֲשֶׁר is often used with other words, merely to give them a *relative* sense ; e. g.

(a) With nouns and pronouns ; as Gen. 13: 16, אֲשֶׁר אֶת-צָפָר, *which dust* ; לוֹ, אֲשֶׁר לוֹ, *to whom* ; אֲשֶׁר אֶתוֹ, *whom* ; Deut. 28: 49, אֲשֶׁר לְשׁוֹנוֹ, *whose language* ; Ps. 1: 4, אֲשֶׁר תִּדְפֶּנּוּ רוּחַ, *which the wind scatters*, etc.

(b) With adverbs ; as אֲשֶׁר שָׁם, *where* ; אֲשֶׁר מִשָּׁם, *whence*, etc.

Note. The word אֲשֶׁר is commonly, but not always, separated from the word which it qualifies, by another intervening word. The word qualified, moreover, is often omitted ; as Ezek. 21: 35, 'in the place [בֵּן] נִבְרָאתָ, *where thou wast created* ; Ex. 32: 34, אֶל-אֲשֶׁר, [מָקוֹם], *to what [place]* ; Is. 43: 4, מֵאֲשֶׁר [זֶמֶן], *from what [time]*, etc. For the *ellipsis* of this pronoun, see § 545.

VERBS.

§ 479. *Usual principles of concord.* In general a verb agrees with its Nom. case in number, gender, and person.

§ 480. Nouns of multitude in the singular often take a verb in the plural.

E. g. Gen. 33 : 13, וְנִמְתּוּ כָּל-הַצֹּאֵן, *then all the flock will die*. Comp. § 449. *b*. Sometimes verbs in the singular only are employed after nouns of multitude; in other cases, a sentence *begins* with a verb sing., and *proceeds* with plur. verbs; as Ex. 1 : 20. 33 : 4. Is. 2 : 20. Ps. 14 : 1, etc. See further, on nouns of multitude § 500.

§ 481. Several connected Nominatives, either all masc., or of different genders, usually take a verb in the plur. masculine.

E. g. Ex. 17 : 10, 'and Moses and Aaron and Hur אֲשָׁרוּ עָלוּ *ascended*;' Ps. 85 : 11, הַסֶּדֶק וְהָאֱמֶת נִסְתָּגְשׁוּ, *mercy and truth are met together*; Gen. 8 : 22, etc.

Note. *Exceptions*. Cases occur rarely where a verb sing. is used, after a composite Nom.; e. g. Ex. 21 : 4, הָאִשָּׁה וְיִלְדֶיהָ תְּהִיָּה, *the woman and her children shall be*, (verb sing.)

§ 482. When the subject and predicate of a sentence are connected by the verb of existence (הָיָה), this verb often agrees with the latter.

E. g. Gen. 27 : 39, מְשַׁמְנֵי הָאָרֶץ יִהְיֶה מִשְׁבָּדָךְ, *rich countries shall be thine abode*; Gen. 31 : 8. Lev. 25 : 33. Ezek. 35 : 15, etc.

§ 483. Dual nouns take verbs like nouns plural.

Anomalies in the concord of verbs.

§ 484. I. AS TO NUMBER. The *pluralis excellentiae* commonly, but not always, takes a verb in the singular, § 437. *b*.

E. g. Gen. 1 : 1, בָּרָא אֱלֹהִים, *God created*; Ex. 21 : 29, בְּעֹלָיו יוֹמָת, *his owner shall be put to death*. But, in a few cases, the *pluralis excellentiae* takes a verb in the plural; e. g. Gen. 20 : 13. 31 : 53. 35 : 7. Ex. 32 : 4, 8. 2 Sam. 7 : 23.

§ 485. Plural Nominatives of the fem. gender, (which relate to *beasts* or *things*, and not to persons), frequently take a verb singular, whether it precede or follow them.*

E. g. Ezek. 26 : 2, נִשְׁבְּרָה בָּלָתוֹת, *broken is [are] the gates*; Joel 1 : 20, בְּהִמּוֹת תִּצְרֹג, *the beasts cry [cries]*; Gen. 49 : 22. Jer. 4 : 14. 48 : 41. 51 : 29, 56. Ps. 119 : 98. 87 : 3. Job 27 : 20, etc.

* Note. This construction of the feminine plural with a verb singular, is technically called the *pluralis inhumanis*. Compare, in Greek, the neuter plurals joined with verbs singular.

§ 486. *Vice versa*, the plur. fem. of verbs is sometimes used, where the usual concord would demand the singular.

E. g. Ex. 1: 10, בִּי-תִקְרָא אֶנְהָ מִלְחָמָה, *when there shall happen war*; Judg. 5: 26. Job 17: 16. Is. 28: 3. Obad. 13.

§ 487. When a Nom. plural is used in a *distributive* sense, viz. to denote *each* or *every one* of the subjects in question, it often takes a verb in the singular.

E. g. Ex. 31: 14, מִי-לְאַיְרָה יוֹמֵת, *they who profane it*, i. e. every one who profanes it [the Sabbath], *shall be put to death*; Prov. 27: 16. 3: 18. 28: 1. Gen. 47: 3. Ex. 31: 14.

§ 489. When the verb *precedes* a plur. Nominative, it is not unfrequently put in the singular; and sometimes when it follows one.

E. g. 1 Sam. 1: 2, וַיְהִי לְפִנְנָה בָנִים, *and there was to Peninnah children*, i. e. Peninnah had children; Is. 13: 22, עָקְדָה אֲרִיִּים, *the jackals shall howl*; Deut. 5: 7. Judg. 13: 12. 2 Sam. 21: 6. Ps. 124: 5. In all such cases, the verb is used in a kind of impersonal way, like the French *il vient des hommes*, *there comes some men*. So occasionally, even when the verb *follows* a plur. Nom.; as Ecc. 2: 7, בָּנִי בֵית הָיָה לִי, *there were slaves to me*, i. e. I had slaves; Gen. 46: 22, 'these were the sons of Rachel אֲשֶׁר יָלַד *which were* [lit. was] *born to Jacob*;' Gen. 35: 26. Dan. 9: 24. Is. 64: 10.

Note. Sentences not unfrequently begin with a verb singular, and then proceed with a verb plural; as Gen. 1: 14, וְהָיָה, מְאֹרוֹת, 'let there be lights, ... וְהָיוּ *and let them be* for signs, etc.' Num. 9: 6. Ezek. 14: 1. Esth. 9: 23.

§ 490. II. AS TO GENDER. Fem. Nominatives, either sing. or plural, sometimes take a verb masc. whether it precedes or follows them.

E. g. 1 Sam. 25: 27, הֵבִיאָ שִׁפְחָתָהּ, *thine handmaid brought*; 1 Chr. 2: 48, פְּרִילָגַשׁ יָלַד, *the concubine bore*; Judg. 21: 21, וְאִם יֵצְאוּ בָנוֹת, *if the daughters go out*; Ruth 1: 8, 'even as ye [Ruth and Orpah] עָשִׂיתֶם *have done* to the dead;' Is. 57: 8, וַתַּכְרֹת-לָךְ, *and thou hast made a covenant for thyself*, where the subject of the verb is fem. So Lev. 2: 8. 11: 32. 1 K. 22: 36. Ecc. 7: 7. 12: 5. Jer. 3: 5. Cant. 3: 5. 5: 8. 8: 4. 2 K. 3: 26. Gen. 15: 17.

Note. In a *very few* cases, a masc. Nominative sing. is followed by a verb fem.; e. g. Ecc. 7: 27, אֲמָרָה קֹהֵלֶת, *saith the Preacher*,

where the verb follows the grammatical *form* of the Nom., rather than the *sense* of it; Judg. 11: 39, וַתֵּהִי רִיבוֹתָא, and it became a custom, where the verb is employed in an impersonal manner.

§ 491. Nouns of common gender take either a masc. or fem. verb; and sometimes both, in the same construction.

E. g. Is. 33: 9, אֲבֵל אֶמְלֵכָהּ אָרֶץ, the land mourns and is withered; 14: 9. Job 20: 26. Lev. 3: 1. 5: 1. etc.

Note. There are more nouns of the common gender in Hebrew, than has been generally supposed, (Ges. Lehrgeb. p. 472); which accounts for many supposed anomalies of gender.

§ 492. Nouns of multitude, (among which the names of nations may be ranked), frequently take a verb feminine; and in some cases they admit no other. Comp. § 480.

E. g. Ex. 5: 16, הִשָּׂאתָ עִמָּךְ, thy people have sinned. So the name of a nation, as Ps. 114: 2. This construction resembles that of the *pluralis fractus* in Arabic, which often takes a verb feminine, whatever the sense of the noun may be.

Note. The names of nations, countries, and towns are of the masc. gender, when they are used to denote the inhabitants; but they are fem., when they only denominate place. Comp. § 320.

§ 493. When several Nominatives of different genders are connected, the verb sometimes agrees with a masc. noun as the most worthy; and sometimes it conforms to the noun which stands nearest to it; e. g.

(a) With a masc. noun; as Prov. 27: 9, שֶׁמֶן וְקִטְרוֹת יַשְׂמִיחַ לֵב, ointment and perfume make [makes] glad the heart; Hos. 9: 2, etc.

(b) With the nearest noun; as Num. 12: 1, וַתִּשְׁפֹּךְ מִרְיָם וְאַהֲרֹן, then spake Miriam and Aaron; Num. 20: 11, וַתִּשְׁתַּי הָעֵדָה וּבְעִירָם, and the assembly and their cattle drank; Gen. 7: 7. 1 K. 17: 15. Esth. 9: 29. 2 Sam. 3: 22. Comp. § 481.

For the general rule respecting composite Nominatives, see § 481.

Note. Where there are several Nominatives connected, and the sentence begins with a verb singular, it commonly proceeds with a verb plural; as Gen. 21: 32. 24: 61. 31: 14. 33: 7. Comp. § 489. Note. § 480.

§ 494. III. *As to both number and gender.* Feminine nouns of multitude in the singular, often take a verb in the plur. masculine.

E. g. 1 Sam. 2: 33, 'all יִמּוּתוּ the increase of thy house, shall die; Jer. 44: 12, שְׂאִירָהּ 'the remainder of Judah who shall set

their faces;’ Zeph. 2: 9. Gen. 48: 6. This is *constructio ad sensum*, § 449. *b.* Note*.

§ 495. (*a*) Plural Nominatives of the *fem.* gender sometimes take a verb in the sing. masc., whether they precede or follow the verb. (*b*) *Vice versa*, nouns plur. masculine (specially a *pluralis inhumanus*), sometimes take a verb sing. feminine.

E. g. (*a*) Job 42: 15, לֹא נִמְצְאוּ נָשִׁים רְפוּת, *there were [was] not found women so beautiful*; Jer. 48: 15, עָרֶיהָ עָלָה בְּאֵשׁ, *her towns ascended in the flames*; Ex. 13: 7. 1 K. 11: 3. Is. 17: 6. Mic. 2: 6. Hab. 3: 17. Ps. 57: 2. 87: 3. Job 22: 9. Comp. § 489. § 490. (*b*) לֹא תִמָּזְדּוּ אֲשָׁרָיו, *his steps totter [totters] not*; Job 14: 19, תִּשָּׁטְףוּ סִפְיָהֶיהָ, *its floods overflow [overflows]*; also when the verb follows, as Jer. 49: 24, תִּקְבְּלוּ אֲחֻזָּתָהּ, *distresses take [takes] hold on her*.

§ 496. *Peculiar Anomaly.* When the subject of a verb is a noun in the const. state followed by a Genitive, the verb sometimes agrees in number, or in number and gender, with the noun in the *Genitive*.

E. g. 2 Sam. 10: 9, ‘and Joab saw that הָיְתָה מִלְחָמָה פָּנָיו, *the front of the battle was against him*,’ where the verb agrees with מִלְחָמָה. Is. 22: 7, מִבְּחֹר עֲמֻקֶּיךָ מִלְאֵהוּ, *the choice part of thy vallies, i. e. thy choice vallies, shall be filled*; where the verb agrees with עֲמֻקֶּיךָ. So Job 29: 10. 38: 21. Is. 2: 11. Jer. 10: 21, etc.

§ 497. *Anomalies as to the Dual.* We have seen that the dual takes a verb in the same manner as the plural, there being no dual number of verbs, § 483. Like the plural too (§ 489), it can take a verb in the singular, whether it follows or precedes the verb; e. g. Ex. 17: 12, נָיְהִי יָדָיו, *his hands [was] were*, Josh. 8: 20. Mic. 4: 11. So 1 Sam. 4: 15, וַיֵּצֵי עֵינָיו קָמָה, *and his eyes [was] were dim*; Deut. 27: 7, *Kethibh*.

Note. For anomalies in regard to pronouns, of the like character with these in §§ 484—496, see § 476.

Impersonal verbs.

§ 498. These are made, in Hebrew, by the 3d pers. masc. or fem. sing. of either the Praet. or Fut. tense; and sometimes by the Inf. mood.

E. g. נִרְדִּי, *and it happened*; מֵר בִּי, *it is bitter to me*; אֲנִיבָה בִּי, *I*

am quiet, lit. it is quiet to me; *צָר לִי*, or *נִצָּר לִי*, *it was grievous to him*; 1 Sam. 30: 6, *וַתֵּצַר לְדָוִד*, and *it was grievous to David*; Job 4: 5, ‘but now *אֵיךְ הֵבִיאוּ אֵיךְ* *it comes upon thee*’; Ps. 18: 7, Inf. *בִּצָּר לִי*, *when it was ill with me*. In Gen. 4: 26, *הִנְחָל* (pass.) *it was begun*.

§ 499. Impersonal verbs commonly take after them a Dative case with the preposition *לְ*.

E. g. *צָר לִי* *it is grievous to me*, i. e. I am grieved; *בִּצָּר לִי*, *when it is ill to me*.

§ 500. *Verbs with indefinite Nominatives.* These are frequent; e. g.

(a) The third pers. sing. or plur. of the verb is used in this way; as Gen. 11: 9, *קָרָא*, [one] *called*; Gen. 48: 1, *וַיֹּאמֶר*, and [one] *told*; 1 Sam. 26: 20, *יִרְדֶּה* [one] *pursues*; 16: 23. Is. 9: 5. 64: 3, ‘from everlasting *לֹא שָׁמְעוּ* [they] *have not heard*’; 47: 1, *לֹא יִקְרָאוּ-לָךְ* [they] *shall not call thee*, etc. Dan. 1: 12. Hosea 2: 9. This construction answers to the use of *on*, *tout le monde* etc. in French, or to the Greek *λέγουσι* etc. and is quite common in Hebrew.

Note 1. Sometimes the Nom. is expressed; as *אָדָם*, *אִישׁ*, etc.; and sometimes the act. Part. of the verb is employed, as Is. 16: 10, *יִדְרֹךְ בִּידָרְךָ*, *the treader shall tread*, i. e. one shall tread; Is. 28: 4, *יִרְאֶה הָרֹאֶה*, *the seer sees*, i. e. one sees; 2 Sam. 17: 9. Deut. 22: 8. So plur., Jer. 31: 5, *יִנְטְעוּ הַנִּטְעִים*, *the planters shall plant*, i. e. one shall plant; Nah. 2: 3.

Note 2. The 3 pers. plur. is often to be rendered *passively* in such cases; as Job 34: 20, *וַיִּסְרֹם אַבִּיר*, *the mighty one is removed*, lit. they remove the mighty one; Prov. 9: 11, ‘for by me *יִרְבּוּ* *are increased* [lit. they increase] thy days, and years *יִוָּסְפוּ* *are added* [lit. they add] to thee’; Job 4: 19. 7: 3. 17: 12. 19: 26. 32: 15. Comp. Luke 12: 20, *τὴν ψυχὴν σου ἀπαιτοῦσι*, *thy soul shall they require*, i. e. thy soul shall be required; 16: 9, *ὅτε θνήσκητε*, *that when ye die*, *δέξεσθε*, *ye may be received*, lit. they may receive you, etc.

(b) Occasionally the *second person* of the verb is employed, in a similar way; e. g. Is. 7: 25, *לֹא תָבוֹא שָׁמָּה*, *one shall not come there*, lit. thou shalt not come; Job 18: 4. Lev. 2: 4. Also in the common phrase with the Inf., *עַד בִּינָאָה*, *until thou comest*, i. e. till one comes.

TENSES.

§ 501. As the Hebrew has but two distinct *forms* of tense, it is obvious that these must have had a diverse, various, and extended use.

§ 502. The Praeter and Future forms can be used, in a great ma-

ny cases indifferently to express the same idea. Both of them may be made *Aorists* by prefixing *Vav*, § 208, § 209, and by some other particles placed before them; but the *predominant* use of the Praeter, is to express *past* time of some shade or other; and the *predominant* use of the Future, is to designate some shade of *future* time.

§ 503. *The Praeter tense* of verbs, is used to designate the meaning of various tenses, viz.

(a) For the Perfect tense, which is its appropriate use; e. g. Gen. 3: 13, 'what is this which עָשִׂיתָ, *thou hast done*?' 3: 11, 'who הִגִּיד has told thee?' 3: 14, 17, 22.

(b) For the Pluperfect tense; e. g. Gen. 2: 2, 'God finished the work which עָשָׂה, *he had made*;' 2: 5, 'Jehovah לֹא הִמְטִיר, *had not caused it to rain*.'

(c) For the past tense of narration, or historic tense; e. g. Gen. 1: 1, 'God בָּרָא created;' 1: 2, 'the earth הָיְתָה, *was*;' 29: 17, 'Rachel יָפֶת־הָיְתָה, *was beautiful in appearance*.'

Note. When this *historic* tense is used, the Nom. is more usually put *before* the verb; but to this there are many exceptions. The Fut. with *Vav* conversive commonly follows the Praeter, in the same sentence, or in a succeeding one, in order to avoid repeating the Praeter. Comp. Gen. 4: 2—5. 1 Sam. 7: 15, 16.

(d) For the present tense; (1) In verbs signifying quality or condition; as גָּדֹל he is great, חָכָם he is wise, etc. (2) When the object of the verb is to express a state of acting; as Ps. 119: 28, 'my soul נִלְחָשׁ, *weeps for trouble*;' 119: 30, 'the way of truth בָּחַרְתִּי, *I choose*;' Is. 1: 15, 'your hands מְלֵאִים are full of blood.' (3) In general propositions, designating action at *any* time; as Ps. 1: 1, 'blessed is the man who לֹא הֵיטֵךְ walketh not—לֹא דָבַדְתָּ treadeth not—לֹא יָשָׁב sitteth not; and so often.

(e) For the Fut. tense; (1) In prophecies, protestations, and assurances; as Is. 9: 1, 'the people who have walked in darkness רָאוּ, *shall see a great light*;' Is. 2: 2, וְהָיְתָה, *and it shall come to pass*; 2: 3, 4, 11, 17, 19, et saepe. (2) When a Fut. form (with a future meaning) precedes the Praeter, in the same construction; as Is. 1: 30, 31, וְהָיְתָה ye shall be as an oak—וְהָיְתָה הַיָּמִינִי and the mighty man shall be, etc.; 3: 25, 28, 'thy men יִפְּלוּ shall fall by the sword—and her gates יִנְדְּבוּ shall mourn and lament;' and so often.

Note 1. The conjunction *Vav*, in such cases, may precede the verb itself, as in e. 2.; or precede the Nom., when this stands before the verb, e. g. Job 19: 27, 'I shall see, וְעֵינַי רָאוּ, *and my eyes shall behold*,' where רָאוּ is made Fut. by the *Vav* before its Nom. In some

cases Vav is omitted, particularly in poetry, and the Praeter designates the sense of a Future.

Note 2. Any word, expressive of Fut. time and standing at the beginning of any construction, requires the Praet. that follows, (with a Vav prefixed), to be rendered as a Future; e. g. 1 Sam. 2: 31, 'behold the days *בָּאִים* are coming, *וְגַדְעָתִי* when I will cut off, etc. So with an Inf.; as Deut. 4: 30, *בְּצָר* בְּךָ when thou shalt be troubled, *וְהַתְּבַאֲרוּ* and these things shall overtake thee; Gen. 2: 5. So also, Ex. 17: 4, *עַד מָצֹט* yet a little time, *וְסָקֶלְנִי* and they will stone me; Ex. 16: 1, 'at evening *וַיֵּדְעוּ* ye shall know.'

(f) For the Imp. mood; (1) When an Imp. precedes, and the Praet. is connected with it by Vav; as Gen. 6: 21, *קַח לָךְ* take for thyself, *וְאָסַף* and collect. Comp. above, in c. 2. (2) Sometimes when Vav is prefixed, without a preceding Imp.; as Gen. 33: 10, 'if I have found favour in thine eyes, *וְלָקַחְתָּ* then take, etc. Ruth 3: 9. Gen. 47: 23. Deut. 29: 7, 8.

(g) For the Subj. mood in all its tenses; especially when a Fut., with a Subj. meaning, precedes in the same construction, § 504. b; e. g. (1) For the Present; as Gen. 3: 22, *פָּן-יָשָׁלַח* lest he put forth his hand, *וְלָקַח* and [lest he] take, *וְאָכַל* and [lest he] eat, etc. (2) For the Imperf.; as Is. 1: 9, *הָיִינוּ* 'we should be as Sodom, *וְהָיִינוּ* we should be like Gomorrha;' Gen. 13: 13, *וְהָיָה-וּמָתוּ*, should one hurry them, —then they would die; Ruth 1: 12. Judg. 8: 19. (3) For the Plup.; as Is. 1: 9, 'unless Jehovah *הוֹדִיר* had left us a remnant, etc.' 2 K. 13: 19, 'then *הָיִיתָ* thou wouldest have smitten the Syrians.' Job 10: 19. Num. 22: 33. (4) For the *Futurum exactum* or Fut. perfect, as it is named; as Ruth 2: 21, *עַד-אֲמַלְכּוּ*, until they shall have finished; 3: 18. Is. 4: 4. Gen. 24: 19.

§ 504. The Future tense of verbs is used with a variety of meaning; viz.

(a) To indicate Fut. time; which is its appropriate use.

(b) For the Present tense; e. g. *לֹא אָדָע*, I know not; *לֹא אֶעֱבֹל*, I cannot; *מֵאַיֵּן תִּבּוֹא*, whence comest thou? *מַה-תִּבְקֹשׁ*, what seekest thou? Also in general propositions; as 'a wise son *יִשְׂמַח* makes glad his father.' Such a use of the Fut. is very common, and agrees with the common use of it in Arabic.

(c) To designate past time; e. g. (1) Often, when preceded by particles that indicate past time. (a) By *אָז* then; as Jos. 10: 12, *אָז* *וַיִּדְבֹר*, then spake he. (b) By *עַד*, not yet; as Gen. 2: 5, *וְהָיָה*, was not yet, or before it was. But sometimes the sense is future after these particles; as Ex. 12: 48. Job 10: 21. (2) Sometimes (not very

frequently) it indicates the *past* time of narration, or the *historic* tense; as Gen. 2: 6, 'and a mist *יָעַל* *went up*, etc.' 2: 10, 'and thence *יִפְרָד*, *it was divided*, etc.' 2: 25, *וְלֹא יָתְבוּשְׁשׁוּ*, *and they were not ashamed*. Is not this occasioned by the Vav which precedes? Comp. § 503. e. 2. Note 1.

(d) With Vav conversive, the Fut. forms a common historic tense.

(e) Without such Vav, it is sometimes employed to denote *habitual* or *continued* action; as 1 K. 5: 25, 'thus much Solomon *יָתַן* *gave* to Hiram yearly;' Job 1: 5, 'thus *יַעֲשֶׂה* *did* Job continually;' 2 Sam. 12: 31. 2 Chr. 25: 14.

(f) For the Imp.; viz. (1) Always where the *first* or *third* person of the Imp. is needed; as Gen. 1: 26, *נַעֲשֶׂה אָדָם*, *let us make man*; 1: 3, *יְהִי-אוֹר*, *let there be light*, etc. Where excitement, urging, entreaty, etc. is to be expressed, the parag. Fut. is usually employed; as *אֲגִידָה*, *let me rejoice now*; *אֲקוּמָה*, *let me arise now*. (2) In prohibitions; because the Hebrew Imp. is not used with negatives; e. g. Ex. 20: 15, *לֹא תִגְנוֹב*, *steal not*, lit. thou shalt not steal.

(g) For the Optative; especially when the particle *אִם* is subjoined; e. g. Ps. 7: 10, *יָגֵמְרָנָא* *O that it might come to an end!* Cant. 7: 9, *יִהְיוּ-נָא* *O may they be!* 1 K. 17: 21. Is. 19: 12. 47: 13. For the Optative use of the parag. and apoc. Fut., see § 203. seq.

(h) For the Subjunctive; especially after particles signifying *that*, *so that*, *in order that*, etc. E. g. after *אֲשֶׁר* *that*, *כִּי* *that*, *כִּי* *that*, *לְמַעַן* *in order that*, *אֲל* *that not*, *בִּל* *that not*, *פֶּן* *that not*. But the Fut. often follows particles such as the above, when a Subj. sense is not required, but a Fut. one.

(i) The Fut. designates all those shades of meaning, which we express in English by the auxiliaries, *may*, *can*, *must*, *might*, *could*, *should*, *would*, etc. E. g. Gen. 3: 2, *נֹאכֵל*, *we may eat*; 30: 31, *מָה-אֶתֶּן-לְךָ*, *what must [shall] I give thee?* Judg. 14: 16, *וְלֹא אֶגִּיד*, *and should I tell thee?* Prov. 20: 9, *מִי-יֹאמַר*, *who can [will] say?* So Job 10: 18, *אֶגָּנֶה*, *I should have died*; Gen. 31: 37, *וַאֲשַׁלְּחֶךָ*, *that I might take my leave of thee*; 28: 8, 'until that all *יִצְטָפוּ* *shall have been gathered*; comp. § 503. g. 4.

(j) The Fut. with Vav conversive, (which commonly indicates *past* time), is sometimes used as a proper Future; the Vav being rendered merely as a *conjunction*; e. g. Is. 9: 5, 'to us a son shall be given, and the government *יִתְּתִי* *shall be* upon his shoulder, etc.' Is. 9: 10, 13, 15, 17. 51: 12, 13.

(k) The Fut. with Vav is sometimes also used, (1) For the *Present* Indic.; as 2 Sam. 19: 2, 'behold the king weeps, *וַיִּתְאַבֵּל* *and mourns*; Ps. 102: 5, *וַיִּבֶשׂ*, *and is dried up*. (2) For the present Subj.;

as Jos. 9: 21, 'let them live, *וַיְחַיֵּם* and let them be, or may they be, etc.' Job 14: 10. But such uses of the Fut. with Vav *conversive*, are not frequent.

Note. In respect to the *forms* etc. of the Fut., compare § 203. seq.

Imperative mood.

§ 505. The Imp. mood and the Fut. tense are nearly related to each other; and often they are used almost indiscriminately. Comp. § 504. *f.* § 201. The Imp., besides its *proper* sense, is employed for the Future.

(a) When two Imperatives immediately succeed each other; in which case the latter often has a Fut. sense, and the former a conditional one; e. g. Gen. 42: 18, *וְעַתָּה וְחַיֵּם*, *do this and live*, i. e. do this, and ye shall live; Prov. 3: 3, 4, 7. 4: 4. 7: 2. 9: 6. Is. 8: 9. 36: 16. 45: 22. 55: 2.

(b) When an Imp. is connected with a Fut. in the same construction, it often has a Fut. meaning; e. g. (a) Sometimes when it stands *before* the Fut.; as Is. 45: 11, *וְשִׁאֲלֶנּוּ וְיִצְוֶנּוּ* *WILL ye enquire of me—and will ye prescribe to me?* 6: 9. (2) When it stands *after* the Fut.; as Gen. 45: 18, *וְאֶתְּנֶנּוּ לְךָ* *and I will give you . . .* *וְיֵאָכְלוּ* *and ye shall eat*, lit. eat ye. Gen. 20: 7. Is. 54: 14. Ruth 1: 9.

Use of composite Verbs.

§ 506. The Hebrew does not form *composite* verbs, like the Greek and Latin, by *prefixing* prepositions to them; but it inserts a preposition *between* them and the noun which follows them.

Different prepositions are used, to vary the shades of meaning; and in this way a great variety of forms of verbs are made in Hebrew, Aramaean, and Arabic, which may be called *composite*; like our English, *put, put by, put up, put in, put down, put aside, put away*, etc.

E. g. *פָּלַח* *to fall*; *פָּלַח עָלַי* *to fall over to, to fall away*; *פָּלַח מִן* *to leave, to depart from*; *פָּלַח לְפָנַי* *to fall down before any one*. *קָרָא* *to call*; *קָרָא לְ* *to call to, to invoke*; *קָרָא לְ* *to name*. *שָׁאַל* *to ask*, with an Acc. of the *person*; *שָׁאַל* *to demand*, with an Acc. of the *thing* demanded; *שָׁאַל* *to consult any one*.

§ 507. No definite rules can be made out, for the very various usage of prepositions in these cases. The Lexicons and practice only can give the requisite information. The following significations may aid the learner, in a few cases; viz.

(a) The preposition בְּ is often put after verbs signifying, *to be angry, to trust, to hold, to sin against, to reprove, etc.*; also *to pray to, to invoke, to worship, to testify against, to look upon, to hear or listen to, to smell, to touch, etc.*

(b) The preposition לְ is often put after verbs signifying, *to make, to attain to, to become any thing*: as 2 Sam. 7: 14, 'I will be to him לְאָב , for a father [a father], and he shall be to me לְבֵן , for a son [a son]'; 1 Sam. 4: 9, $\text{הִירְיָתֶם לְאֶנְשֵׁי}$, *be ye for men*, i. e. be men, act courageously; Gen. 2: 22, 'and Jehovah made the rib לְאִשָּׁה , for a woman,' i. e. a woman. The later Hebrew makes more frequent use of לְ in this way, than the early; e. g. Jon. 4: 6, comp. Ex. 12: 27.

(c) The prepositions בְּ , מִן , עַל , בֵּין , בְּצֵד , אֶחָדִי , לְבָנִי , etc. are often put after verbs; and they modify, in various ways, the simple meaning of them.

Cases governed by Verbs.

§ 508. Active transitive verbs govern the Accusative case.

Note. Many verbs have both a trans. and intrans. sense; consequently they are sometimes *with*, and sometimes *without* an Acc. after them; e. g. בָּכָה *to weep*, and *to bemoan*; הָלַךְ *to go*, and *to pass through*, Gen. 2: 14; רָשָׁב *to dwell*, and *to inhabit*; Ps. 22: 4, זָמַר *to sing*, and *to celebrate with praise*; so רָפָן , שִׁיר , etc.

§ 509. Many verbs govern an Acc. directly, without any intervening preposition, which we can translate only by inserting a preposition before the noun.

E. g. בָּיֵשׁ , *to bring good tidings to any one*; מָרָה , *to be refractory AGAINST any one*; עָרַב , *to give a pledge FOR any one*, etc. Among these are, verbs of *putting off* and *on*, of *ornamenting*; of *plenty* and *want*; of *dwelling in* or *among*; of *going out, coming in, coming upon, happening to, etc.* Verbs of *overflowing, overspreading, etc.* take the Acc. of the thing with which they overflow, etc.; as Ex. 3: 8, 'a land which $\text{זָבַח חֵלֶב וְדָבַשׁ}$ *overflows with milk and honey*; Joel 4: 18. Jer. 9: 17. Lam. 3: 48.

§ 510. Neuter verbs sometimes take an Acc. case; e. g. הָלַךְ רָג , *to celebrate a feast*; הִירָה עֵינָהּ , *to propose an enigma*, etc. Comp. the English, *to run a race, to fight a fight*, etc. Gen. 27: 34. Neh. 2: 10. Ps. 25: 19, etc.

§ 511. *Verbs governing two Accusatives.* All verbs which have a *causative* meaning, (of course the conj. Piel and

Hiphil generally), may govern two Accusatives; the one usually of a *person*, and the other of a *thing*.

E. g. Ezek. 8: 17, מָלְאוּ אֶת-הָאָרֶץ חָמָס, *they filled* [caused to be full] *the earth* with violence; Gen. 41: 42, וַיַּלְבֵּשׁ אֹתוֹ בְּגָדֵי-שֵׁשׁ, *and he clothed him* with [caused him to put on] *garments of fine linen*, etc.

Note. Many verbs in Kal have a kind of *causative* meaning, or one kindred to it, and may therefore govern two Accusatives; e. g. such as *signify*, *to anoint*, *to sow*, *to plant*, *to stone*, i. e. cover with stones, *to nourish*, *to furnish*, *to rob*, *to do good or evil to any one*, *to call or name*, *to command*, *to convert one thing into another*, as Job. 28: 2, אָבֵן יַצִּיק, *stone he fuses* into brass; Gen. 2: 7, 'God made man בֶּן-הָאָדָמָה with dust [out of dust] *from the earth*, where עָפָר is the Acc. of *the material*, as grammarians speak.

§ 512. But the insertion of appropriate prepositions, such as בְּ, לְ, מִן, עַל, etc. before the latter noun in cases like the above, is not unfrequent; so that the Hebrews practised both methods of constructing a sentence.

Many of the cases above may be construed as having a preposition *implied*, before the second noun in the Accusative.

Passive verbs.

§ 513. The passive forms of verbs which govern two Accusatives, retain but one of them; the other being usually made a Nominative.

E. g. Ps. 80: 11, כֶּסֶד הָרִים בָּצָה, *the mountains were covered with the shadow of it*. Ex. 25: 40. 28: 11.

Note. Sometimes verbs of a passive *form* have an active *sense*; and in this case they may govern an Acc., like active verbs; e. g. Job 7: 3, הִנֵּחֵתִי בְרַחֲמֵי שָׁוְא, *I have inherited months of vanity*, where the verb is in Hophal; Ex. 20: 5. Deut. 13: 3.

Infinitive absolute.

§ 514. This is usually put before a finite tense of the same verb, and serves to qualify its meaning in various ways; viz.

(a) It marks intensity of various degrees; as 1 Sam. 23: 22, יַעֲרֵם הוּא, *very subtilly will he deal*; 20: 6, וְנִשְׁאַל נִשְׁאַל, *he has urgently requested*; Amos 9: 8, לֹא הִשְׁמִיר אֲשֶׁמִּיר, *I will not utterly destroy*. Gen. 31: 30. 43: 3, 7, הֲיָדוּעַ נָדַע, *could we indeed know?* 37: 8,

וַיִּשְׁפֹּט גַם כַּעֲשֵׂיט, shalt thou indeed reign? 19: 9, and now he would fain act even as a judge.

(b) It denotes assurance, certainty ; as Gen. 2: 17, מוֹת תָּמוּת, thou shalt surely die ; 3: 4. 37: 33, טָרַף טָרַף, he is surely torn in pieces ; Judg. 15: 2, אָמַר אֶמְרָתִי, surely I thought, or said.

(c) It marks continuance of action ; as Is. 30: 19, בָּבוֹ לֹא תִבְכֶּה, thou shalt not always weep ; Ex. 34: 7. Jer. 23: 17. Especially is continuance denoted, where two Infinitives abs. are used ; as 2 Sam. 15: 30, עָלוּ וּבָכוּ, they went up continually weeping ; Gen. 8: 7, יָצָא וָשׁוּב, and it continued going and returning ; Jer. 7: 13. 11: 7. 25: 3. 26: 5. In such cases, a participle is sometimes used for the second Inf., as in 2 Sam. 16: 5 ; or a noun, as Is. 29: 14.

(d) In general, it gives intensity, energy, animation, vivacity, or some coloring of this nature, to the expression ; although it is difficult always to express it in an English version.

So the intensive particles of the Greek, German, etc. cannot be well expressed in a translation.

Note 1. The Inf. abs. is commonly of the same conjugation as the finite verb with which it is joined, but sometimes of a different one ; as Job 6: 1, שָׁקוּל יִשְׁקָל, with Inf. abs. in Kal, finite verb in Niphal ; Ezek. 16: 4, הִחַתֵּל לֹא הִתְחַלֵּת, Inf. in Hophal, and finite verb in Pual.

Note 2. The Inf. abs. is sometimes taken from a kindred synonymous verb ; as Is. 28: 28, אֲדִישׁ יְדִישָׁנּוּ, he will thoroughly thresh him, roots אָרַשׁ and דָּשׁ, both signifying to thresh.

Note 3. The Inf. abs. may be placed before or after the finite verb. Particles, such as כֵּן, גַּם, etc. sometimes intervene.

§ 515. The Inf. abs. is sometimes used adverbially.

E. g. הֵיטִיב הַיָּטִיב bene faciendo, for bene ; 1 Sam. 3: 12, הֵחֵל וּבָגָה, incipiendo et finiendo, i. e. utterly.

§ 516. In a few cases, the Inf. const. is used as the Inf. absolute.

(a) Adverbially ; as Is. 60: 14, שָׁחוּחַ incurvando, for שָׁחוּחַ ; Hab. 2: 10, קָצָה for קָצוֹת. (b) With a finite verb ; as Num. 23: 25, קַב, שְׁלִי-תִשְׁלֵה, thou shalt not curse at all, for קָבוֹב ; Ruth 2: 16, הָיִיתָ-אֲהָרָה, for הָיִיתָ, etc.

§ 517. The Inf. abs. is sometimes found in the place of a finite verb.

E. g. Deut. 5: 12, שָׁמֹר simply, instead of שָׁמֹר תִּשְׁמְרוּן, as it is in Deut. 6: 17 ; Ex. 20: 8, זָכוֹר תִּזְכֹּר for זָכוֹר, as in Deut. 7: 18 ; Job 40: 2, הָרִב an contendendo ? for הָרִב רָב, as in Judg. 11: 25. So Dan. 9: 5, מָרְדְּנוּ וָסֹר, we have rebelled and apostatized ; Est. 9: 6. Jer. 14:

5. Gen. 41: 43. Judg. 7: 19. Ecc. 8: 9. 9: 11. Ezek. 1: 14, 'the living creatures רָצוּא וְשׁוּב *ran and returned*;' Ecc. 4: 2. Jer. 32: 44, 'fields shall they buy, וְכָתוּב *and they shall write bills of sale*, וְהָעֵד—וְהָעֵד *and they shall seal them—and take witnesses*,' etc. Num. 15: 35. Deut. 14: 21. Is. 5: 5. Ezek. 11: 7, 'you הוֹצֵא *will I bring out*,' etc. 1 K. 22: 30. 2 Chr. 18: 29.

For the Imper.; Deut. 5: 12, שָׁמֹר *keep*; 1: 16. Jer. 2: 2, הֵלֹךְ *go*; 13: 1, etc. Num. 25: 17. See the first examples above.

Note. The Inf. abs. is, in some cases, to be translated in a *passive* sense; as Prov. 12: 7, 'the wicked הֵשִׁיךְ, *are to be destroyed*.' This is elliptical; the full phrase would be הֵשִׁיךְ בְּהִשָּׁכְוֹ. So הִפְקֵר, Prov. 15: 22.

§ 518. The Inf. abs. is also employed as a mere *nomen actionis*, denoting the *practice* of doing what the verb designates.

E. g. אָלַהּ וְכָרַשׁ וְרָצַח וְגַנֵּב פָּרָצוּ, *cursing, and dissembling, and murdering, and stealing, break out*, Hos. 4: 2.

Gen. Remark. The Inf. abs. has generally an *intensive* sense, whether employed with a finite verb, or standing alone. It may be called the *energetic* form of verbs.

Infinitive construct.

§ 519. The Inf. const. being a sort of verbal noun, is used like one, in respect to construction, position, government, and even form; the plural forms excepted, which it has not.

§ 520. Like nouns, the Inf. const. is used in the various cases; viz.

(a) In the Nom. case; e. g. Gen. 2: 18, הָיְוָה הָאָדָם, 'the being of the man alone is not good'; 29: 19, תָּתִי (Inf. of תָּתַן) 'my giving is good'; 11: 6. 30: 15. (b) In the Gen.; e. g. Gen. 29: 7, זֶמַח הָאֶצְבָּה, *the time of collecting*; 2: 4, בְּיוֹם עֲשׂוֹה, *in the day of making*. Num. 9: 15. Ps. 128: 2, et passim. (c) In the Dat.; e. g. Num. 7: 5, וְיָדִיעוּ לְעֹבֵד, *and let them be for serving*, i. e. let them serve. 8: 11; Ezek. 30: 16, תִּהְיֶה, הִתְקַצַּק *it shall be for being pierced through*, i. e. it shall be pierced through; comp. § 523. d. (d) In the Acc.; e. g. 1 K. 3: 7, 'I knew not יָצָאת וּבֹאָה, *the going out or coming in*;' Jer. 5: 3. Gen. 21: 6. The Acc. here, commonly has לְ before it; as Gen. 11: 8. Ex. 2: 15. Comp. § 522. § 523. (e) In the Abl.; e. g. Ps. 39: 2, 'I will guard my way מִמַּעֲשֵׂי *from sinning*.'

§ 521. Like nouns, it takes prepositions before it, and suffixes after it.

In translating such Infinitives we must generally give them a *finite sense*; e. g. (a) With בְּ ; as Gen. 2: 4, בְּהִבְרָאם , *when they were created*, lit. in the being created of them; Ex. 16: 7, בְּשָׁמְעוֹ *because he heard*; Is. 1: 15. (b) With כִּי ; as Gen. 44: 30, כִּבְאִי , *when I come*; 39: 18, כִּהֲרִימִי , *when I lifted up*. (c) With לְ ; Gen. 2: 3, לַעֲשׂוֹת , *when he made it*; Is. 7: 15, לְיָדָעְתִּי , *until he know*; 1 K. 16: 7, 'to provoke him by his doings, לְהִיוֹת *in that he was*, or, *in respect to his being*. In like manner, with מִן , עַד , עַל , לְמַעַן , מִחַח , אַחֲרַי , etc.

Note. The preposition מִן has often a *negative sense*, in such cases; e. g. Gen. 27: 1, 'his eyes were dim מִרְאֹת , *so that he could not see*, lit. from seeing; 16: 2. Ex. 14: 5. For מִן before the Inf. in comparisons, see § 454. b.

N.B. For the use of the Inf. const. for the Inf. abs., see § 516.

§ 522. The Inf. const. with לְ , in many cases, answers to the English Inf. preceded by the particle *to*.

E. g. Gen. 2: 5, 'and there was no man לְעֹבֵד , *to till* the ground; v. 10, 'and a river went out from Eden לְהַשְׁקוֹת , *to water* the ground; 11: 6, 'all which they may purpose לַעֲשׂוֹת *to do*,' etc. When בְּלֹא (*not*) comes before an Inf., the לְ is put before it; as Gen. 3: 11, 'which I commanded thee לֹא תֵאָכַל *not to eat*;' i. e. the Inf. is used as a noun in regimen with בְּלֹא .

§ 523. The Inf. const. with לְ , and with the verb of existence (הָיָה) expressed or implied, constitutes a periphrasis, expressing the meaning of several forms of the finite verb, viz.

(a) Of the Praeter; as 2 Chr. 26: 5, $\text{וַיְהִי לְדָרֵשׁ אֱלֹהִים}$, *and he sought God*, lit. and he was in seeking God; Gen. 15: 12, 'the sun וַיְהִי לָבוֹא *was about to go down*,' lit. was in going down; 2 Chr. 11: 22, Ezra 3: 12.

(b) Of the Present; as Is. 44: 14, $\text{לְכַרֹּת-לּוֹ} [\text{הָיָה}]$, *he hews down for himself*, lit. [he is] in hewing down. Prov. 19: 8, 'he that is wise, $\text{וַיִּמְצָא טוֹב} [\text{הָיָה}]$, *findeth prosperity*,' lit. is in finding; Is. 21: 1.

(c) Of the Future; as Is. 38: 20, $\text{יְהוָה [יִהְיֶה] לְהוֹשִׁיעַנִי}$, *Jehovah will deliver me*, lit. will be for the delivering of me; Ps. 25: 14, 'Jehovah $\text{יְהוָה [יִהְיֶה]} לְהוֹדִיעָם$, *will teach them*,' lit. will be for the teaching of them; 49: 15, 62: 10. Ecc. 3: 14. So Ps. 101: 8, 'soon אֶצְמִית *will I destroy* the wicked of the land, לְהַקְבִּירָהּ *I will cut off*,' etc.

(d) Of the Passive; as Jos. 2: 5, 'and it came to pass *וַיִּשְׁעַר הַשַּׁעַר* when the gate was to be shut,' lit. in the shutting of the gate; Deut. 31: 17, *וַיִּהְיֶה לְאָכֹל*, and they shall be devoured, lit. and it shall be for devouring them; Is. 6: 13.

(e) Of the Latin participle in *dus*, or the English auxiliaries *shall*, *can*, *must*, etc.; as 2 K. 4: 13, *מָה [הִיָּה] לַעֲשׂוֹת* [for thee?], 2 Chr. 19: 2, *הֲיִזְרָע [הִיָּה] לַעֲזֹר*, should one help the wicked? Judg. 1: 19, *לֹא [הִיָּה] לְהוֹרִישׁ*, he could not dispossess them; Hos. 9: 13, Amos 6: 10. 2 Chr. 20: 6.

§ 524. The Inf. const. (sometimes also the Inf. abs.) governs nouns in the oblique cases, like finite verbs.

The Inf. const. sometimes takes *verbal* suffixes, i. e. it governs pronouns in the Acc. The Inf. abs. also, in a very few cases, takes an Acc. after it; as Is. 22: 13, *וְהָרַג בְּקֶרֶךְ וְשִׁחַתְּ צֹאן וְאָכַל בָּשָׂר*, *caedendo boves, et jugulando oves, et edendo carnem*, etc.

§ 525. The *subject* of the Inf. const. (corresponding to the Nom. of finite verbs), is usually put in the Gen. after the verb.

E. g. Judg. 13: 20, *בַּעֲלֹת הַלֶּהָב*, in the mounting up of the flame, i. e. when the flame mounted up; 1 Sam. 23: 6, *בְּבִרְיָ אַבְיָתָר*, in the flying of Abiathar, i. e. when Abiathar fled; Ps. 66: 10. Here, also, belong those cases in which the Inf. const. takes *noun-suffixes*, i. e. suffixes in the Genitive.

§ 526. Besides the *subject* in the Gen. after the Inf. const., it also takes the *object*, i. e. an Acc. case, and even two Accusatives.

E. g. Gen. 2: 4, *בְּיוֹם עָשָׂה יְהוָה אֶרֶץ וְשָׁמַיִם* in the day of Jehovah's making the earth and heavens, i. e. in the day when Jehovah made, etc. 1 K. 13: 4, *כְּשִׁמַּע הַמֶּלֶךְ אֶת-דְּבַר אִישׁ*, when the king heard the word of the man, etc. Is. 58: 5, 'a day *עֲצוּת אָדָם נִפְשׁוֹ* when a man will afflict his soul,' etc. So with the subject and two Accusatives; as Gen. 41: 39, *אֶתְּרִי הוֹרִיעַ אֱלֹהִים אוֹתְךָ אֶת-כָּל-זֹאת*, since God's showing you all this, i. e. since God hath shewn etc.

Note. The Gen. or *subject* usually stands next to the verb; but in a very few cases the Acc. is put first; as Is. 5: 24, *בְּאָכַל קֶשׁ לֶשׁוֹן אֵשׁ*, as the flame of fire devours the stubble; 20: 1. Gen. 4: 15.

PARTICIPLES.

§ 527. Active Participles are often used in the place of finite verbs; viz.

(a) For the present tense; e. g. Ecc. 1: 4, 'one generation הֵלֵךְ *passeth away*, and another generation בָּא *cometh*;' 1: 7, 8. Ps. 1: 6. 3: 2. 4: 7. Is. 1: 7. In this manner, participles are used with pronouns of any person instead of verbs, in order to express the present tense; as יִרְא אֶלְכִי, *I fear*; יִרְא אַתָּה, *thou fearest*; יִרְאִים אֲנִיָּהּ, *we fear*; etc. In intrans. verbs, this use is very common.

(b) For the past tense in all its gradations; e. g. Gen. 2: 10, 'and a river יֵצֵא *issued* from Eden;' Deut. 4: 3, 'your eyes הִרְאוּ *have seen*;' Gen. 41: 17 18, 19.

(c) For the Fut. in all its varieties; e. g. Gen. 17: 19, 'Sarah יֵלֶד *shall bear* a son,' etc. 19: 13, 'בְּמִשְׁחִיתִים *we are about to destroy* the city;' 6: 17, 'behold I בִּבְיָא *will cause to come* a flood;' 48: 4. Ex. 9: 18. 1 K. 11: 31. 14: 10.

§ 528. Participles, when used as verbs, are subject to all the *anomalies* of concord which are found in verbs.

E. g. Gen. 4: 10, קוֹל דְּבִי אֶחָיֵד צֹעֲקִים, *the voice of thy brother's blood cries*, [cry].

§ 529. The two Hebrew participles, active and passive, often have the sense of the Latin participles in *-rus* and *-dus*.

E. g. Gen. 19: 14, בְּמִשְׁחִית יְהוָה הָעִיר, *Jehovah is about to destroy the city*; Ps. 76: 8, מוֹרָא, *metuendus*; Ps. 18: 4, מְהֻלָּל, *laudandus*, etc.

§ 530. The verb of existence (הָיָה) added to the participle, makes an Imperf. tense, descriptive of continued action or condition.

E. g. Job 1: 14, 'הָיוּ הָרִשִׁיּוֹת *were ploughing*;' Neh. 1: 4, 'וְנִצְטַלְטַל *I was fasting and praying*;' 2: 13, 15. 2 Chr. 24: 14. 36: 16. Gen. 4: 17. Deut. 9: 22, 24.

Note. In like manner ישׁ *there is*, and אֵין *there is not*, either with or without suffixes, are often connected with participles, and form a periphrasis for the Pres. tense of the finite verb; e. g. Judg. 6: 36, 'if רָשָׁה מוֹשִׁיעַ *thou savest*;' Gen. 24: 49. 43: 5, 'if אֵין מְשַׁלֵּחַ *thou dost not send away*;' Ex. 5: 16, 'straw אֵין נֶתֶן *is not given*;' Lev. 26: 6.

531. *Active Participles* may govern the same cases as

their verbs; but it is a *more common* construction, to put them in regimen with the noun that follows.

E. g. Ps. 84: 5, יוֹשְׁבֵי בֵיתְךָ, *inhabiters of thy house*; Ps. 28: 1, יוֹרְדֵי בֹר, *the descenders of* [i. e. those who go down into] *the pit*; 5: 12, אֲהַבֵי שְׁמֶךָ, *the lovers of thy name*; 19: 8. Prov. 2: 19. Such a Gen. is capable of all the varieties of rendering which belong to the Gen. after nouns, § 424. It also admits intervening prepositions, like nouns, § 432.

§ 532. *Passive participles* are constructed with cases, in various ways; viz.

(a) With an Acc.; as Ezek. 9: 2, לְבוּשׁ בְּדָדִים, *clothed [with] linen garments*; 1 Sam. 2: 18, הַגֹּרֵר אֶפְדֹּד, *girded [with] an ephod*. So in Greek ἀναιδέϊν ἐπιτεμμένος, IL. α. 149. (b) With the Gen.; as Ezek. 9: 11, לְבוּשׁ הַבְּדָדִים, *clothed [of] linen garments*; Joel 1: 8, הַגֵּבֶר־שֶׁק, *girded [of] sackcloth*; Ps. 32: 1, נְשִׁי-פָשַׁע, *pardoned [of] sin*, etc.

Note. When there is but one form of the participle, as מוֹת (from מוּת *to die*), this is capable of all the meanings and constructions of both the act. and pass. participles.

Verbs used as adverbs.

§ 533. When two verbs *immediately* follow each other, either with or without the copula between them, the first of them often serves merely to qualify the second, and must be rendered adverbially.

E. g. 1 Sam. 2: 3, אַל תְּרַבּוּ הִדְבְּרוּ, *do not make much [and] speak* i. e. do not say much: Job 19: 3, לֹא הִבָּשׁוּ תִּדְבְּרוּ-יָגִי, *ye are not ashamed ye stun me*, i. e. in a shameless manner ye stun me; Gen. 26: 18, וַיָּשָׁב וַיִּדְּבֹר, *and he returned and dug*, i. e. he again dug; 19: 22. 27: 20. 30: 31. 31: 28. Hos. 1: 6. Ps. 51: 4. 71: 20. So הֵיטִיב is used for *well, skilfully*, Ps. 33: 3. הַרְסָה for *again, once more*, Gen. 4: 2. 8: 12. בָּלָה for *ad finem, entirely*, Gen. 24: 15. מְהֵרָה for *hastily, quickly*, Gen. 27: 20. Ex. 2: 18. הָרַבָּה for *much, often*, 2 K. 21: 6. Ps. 51: 4. שׁוּב for *again*, 1 K. 19: 6. Job 7: 7. The same is true of some other verbs. In some cases the *second* verb is the Inf., as Gen. 27: 20. Ex. 2: 18, etc.

ADVERBS.

§ 534. Adverbs in Hebrew are often used in the place of nouns.

(a) In apposition with the nouns which they qualify: as Gen. 18: 4, מַעַט-מַיִם, *a little water*; Neh. 2: 12, אֲנָשִׁים מְעַט, *few persons*; Is. 30: 33, עֲצִים הַרְבֵּה, *much wood*, etc. (b) In the Gen. after nouns; as 1 K. 2: 31, דְּמֵי חָצֵם, *innocent blood*; Ezek. 30: 16, צֹרֵי יוֹמָם, *daily persecutors*; Deut. 26: 5, מְתֵי מְעַט, *few men*, etc.

§ 535. Adverbs standing in place of nouns, sometimes take prepositions before them.

E. g. Ezek. 6: 10, אֶל חָצֵם, *gratis*; 2 Chr. 29: 36, בְּפִתְאֹם, *suddenly*; 1 K. 22: 20, בְּכֹה, *so*, [lit. in the so]; Esth. 4: 16, בְּבֶן, *so*; Neh. 9: 19, בְּיוֹמָם, *daily*.

§ 536. The repetition of adverbs marks intensity.

E. g. Gen. 7: 19, מְאֹד מְאֹד, *very much*; Deut. 28: 43, מִתְּעֹלָה מִתְּעֹלָה, *higher and higher*; מְאֵדָה מְאֵדָה, *deeper and deeper*; 1 K. 20: 40, הִנֵּה הִנֵּה, *hither and hither*, i. e. here and there, all around.

§ 537. Two negatives in Hebrew strengthen the negation.

E. g. 1 K. 10: 21, אֵין כֶּסֶף לֹא הָיָה, *silver was not at all regarded*. In the parallel verse, 2 Chr. 9: 20, לֹא is omitted. Ex. 14: 11, הֲיִנְבְּלִי הַמִּצְרִיִּם, *because there were no graves at all*. Zeph. 2: 2. etc.

§ 538. A negative particle is often joined with nouns and adjectives, to qualify the sense of them.

E. g. Deut. 32: 6, לֹא חָכָם, *not wise*, i. e. foolish: Ps. 43: 1, לֹא רַחֲמִי, *unmerciful*; Job. 30: 8, בָּגִי שֹׁם, *disgraced*; Deut. 32: 21, לֹא-אֱלֹהִים, *not God*; לֹא-עַם, *not a nation*, i. e. not worthy of this appellation; Is. 31: 8, לֹא-אִישׁ, *not a mortal*; 10: 15, לֹא-עֵץ, *no wood at all*, etc. This mode of expression is called *λιτότης*.

Note. A negative is frequently implied in an interrogative sentence; e. g. 2 Sam. 7: 5, הֲאֶחָדָה, *wilt thou build me an house?* i. e. thou shalt not; as in the parallel verse, 1 Chr. 17: 4. So Is. 27: 7. Prov. 24: 28. Ezek. 18: 23, comp. v. 32. 1 K. 8: 27. Gen. 30: 20. Job 16: 6, 'if I keep silence הֲלֵי־יִהְיֶה, *what quits me?* i. e. I am not relieved; Cant. 8: 4. Prov. 20: 24. Dan. 1: 10.

PREPOSITIONS.

§ 539. Prepositions, both simple and composite, govern the oblique cases of nouns, pronouns, etc.

For the pleonasm and ellipsis of them, see § 547. § 551.

CONJUNCTIONS.

§ 540. As the Hebrew language possesses but very few conjunctions, some of them are necessarily employed in a great variety of significations. This is particularly the case with the copulative ו. But the various uses of this and others, are best learned from the Lexicons and from practice.

For some peculiar uses of Vav, see § 558. Note. For the *ellipsis* of conjunctions, see § 561.

INTERJECTIONS.

§ 541. Interjections simply expressive of *calamity* or *imprecation*, often take a Dative after them.

E. g. 1 Sam. 4: 8, אֹחֵי לָנוּ, *wo to us!* Ezek. 30: 2, הָיָה לְיוֹם, *wo for the day!*

§ 542. Interjections which have the forms of other parts of speech, take after them the cases required by those forms.

E. g. Ps. 1: 1, אֲשֶׁרִי with a Gen. after it; 29: 1, 2, הָבוּ, with an Acc., etc.

PLEONASM.

543. I. OF PERSONAL PRONOUNS. *Verbal suffixes* are not unfrequently pleonastic, being immediately followed by the noun to which they have relation.

E. g. Ex. 2: 6, וַתֵּרְאֶהוּ אֶת-הַיֶּלֶד, *she saw him the child*; 1 Sam. 21: 14, וַיִּשְׁנֵנוּ אֶת-בְּטָעָמוֹ, *he changed it his understanding*; Job 33: 20, וַיִּבְמַתּוּ תַחֲתָיו לֶחֶם, *his soul abhors it bread*; Ps. 83: 12. Such is the predominant construction in the Chaldee and Syriac.

§ 544. *The suffixes of nouns* are sometimes pleonastic.

E. g. Is. 17: 6, בְּבִטְעֵיָהּ פְרִיָּהּ, *in the twigs of it the fruit tree*; Prov. 14: 13, אֶחָד־רֵיחָהּ סִמְחָהּ, *the end of it joy*; Cant. 1: 6, בְּרָמִי שָׁגִי, *my vineyard which [is] to me*. Such also is the general usage of the Chaldee and Syriac.

§ 545. The Dative case of pronouns after verbs, and especially verbs of motion, is often pleonastic.

E. g. Gen. 12: 1, הָיָה לִי-לֶחֶם, *go for thyself*, i. e. go; Cant. 2: 11, הָיָה לִי, *it has gone for itself*, i. e. has gone; Gen. 27: 43, בָּרַח-לִי, *flee for thyself*, i. e. flee; Is. 31: 8, נָס לִי, *he has fled for himself*, i. e. he has fled; Job 39: 4, לֹא-שָׁבוּ לָמוֹ, *they turned not back for themselves*, i. e. turned not back; Cant. 2: 17, דָּיָמָה לִי, *compare for thyself*, i. e. compare; Job 12: 11, 'the palate רִטְצָה לִי, *relishes for itself*,' i. e. relishes; 15: 28, 'houses which לֹא-יִשְׁבּוּ לָמוֹ, *they do not inhabit for themselves*,' i. e. which no one inhabits; Prov. 13: 13, נָחַל לִי, *he shall perish for himself*, i. e. shall perish; Job 19: 29, גִּירָו לָכֶם, *fear for yourselves*, i. e. fear ye. The Arabic has the same idiom; and it is also very common in Syriac.

§ 546. The Dative pleonastic also occurs after participles and adjectives; but more seldom than after verbs.

E. g. Hos. 8: 9, 'a wild ass בָּיָד לִי, *lonely for itself*,' i. e. alone, or lonely; Amos 2: 13, מְלֵאָה לִי, *full for itself*, i. e. full; Ps. 144: 2, מִמְּדַלִּי לִי, *my deliverer for me*, i. e. my deliverer.

§ 547. II. OF PREPOSITIONS. The prepositions לְ and מִן are sometimes pleonastic.

(a) לְ; as Ex. 32: 22, 'thou knowest this people that בָּרָע הוּא, *they are evil*,' lit. that they are in evil; Hos. 13: 9, בִּי-בִי בְעֶזְרִי, *for my help is in thee*, lit. in respect to me [I am] in thy help; Ps. 29: 4. Prov. 3: 26. Is. 26: 4. 45: 14, אַךְ בְּךָ אֱלֹהִים, *only thou [art] God*, or, *only in thee [is] God*; Job 18: 8. Ezra 3: 3. In the three last examples, it stands even before the subject of a sentence. This is technically called *Beth essentiae*.

Note. The name of *Beth essentiae*, is also extended to לְ used in cases like the following; as Ps. 118: 7, יְהוָה בְּעֶזְרִי, *Jehovah is among my helpers*, i. e. Jehovah is my helper. Ps. 54: 6. 99: 6. Job 24: 13. Judg. 11: 35.

(b) מִן; as Deut. 15: 7, 'a poor man מֵאַחֶיךָ, *one of thy brethren*,' lit. of one of thy brethren; Lev. 4: 2. 5: 13. Ezek. 18: 10. This idiom is common in Arabic.

ELLIPSIS.

§ 548. I. OF NOUNS. The Nom. case is sometimes omitted before verbs.

(a) Before verbs used in an intrans. way, in order to denote condition

or state of feeling; e. g. Gen. 31: 36, כֹּחַ לוֹ *it was hot to him*, viz. אַף *anger*, i. e. his anger burned; Gen. 34: 7. comp. Gen. 30: 2. Ex. 4: 14, etc., where אַף is expressed. So 1 Sam. 24: 11, וַתִּחַס עֵינַי, *and it pitied thee*, i. e. mine eye (עֵינַי) pitied; comp. Gen. 45: 20. Deut 7: 16, etc. where עֵינַי is expressed. (b) Words such as the mind of the reader will spontaneously supply, are sometimes omitted; viz. such as יְהוָה, אֱלֹהִים, etc. e. g. Prov. 10: 24, *the desire of the righteous* יִתֵּן *he will grant*, i. e. Jehovah will grant; 12: 12. 13: 21. 21: 13. Job 3: 20. Ecc. 9: 9. Ps. 10: 4, comp. v. 13, and see below in § 555.

§ 549. The Acc. case, after several verbs which are in frequent use, is often omitted, as being unnecessary to render the language intelligible.

E. g. יָלְדָה she bore, i. e. children; כָּרַת he concluded, i. e. בְּרִית *an agreement*; נָטָה he inclined or spread, i. e. אוֹזֶן *the ear*, or אֹהֶל *the tent*; נָשָׂא he lifted up, i. e. קוֹל *the voice*; צָרַךְ he arranged, i. e. בְּגִיטִים *words in prayer*, etc. These omissions are sometimes supplied; but more generally the noun is omitted.

§ 550. When the subject of a proposition is required, by the sense, to be repeated in the predicate with some addition, the actual repetition of it rarely takes place.

E. g. Cant. 1: 15, עֵינֶיךָ יוֹזִימִים *thine eyes [are the eyes] of doves*; Ps. 18: 34. 48: 7. 55: 7. Is. 52: 14.

§ 551. In the designation of weights and measures, the ordinary words which express the standard of them, are commonly omitted.

E. g. אֶלֶף כֶּסֶף, *a thousand [shekels] of silver*; עֶשְׂרֵה זָהָב, *ten [shekels] of gold*; שֵׁשׁ עֶפְרַיִם, *six [ephahs] of barley*; שְׁנֵי לֶחֶם, *two [loaves] of bread*; comp. § 463.

Note. In expressing the day of the month, the word יוֹם *day* is commonly omitted; comp. § 465.

§ 552. II. OF PRONOUNS. The *personal* pronouns are often omitted; c. g.

(a) In the Nom. most commonly, as in Greek and Latin. (b) In the Gen. after the Inf. *nominascens*, or after a noun; e. g. Gen. 6: 19, לְהַחְיֶיהֶם, *to preserve [them] alive*, etc. instead of לְהַחְיֵיהֶם; Ex. 15: 2, 'Jehovah is my strength, וְזִמְרָתִי, *and [my] song*,' for וְזִמְרָתִי; Ps. 40: 10, 11. 66: 6, etc. (c) In the Acc. after verbs; as Ex. 2: 25, 'and God וַיַּרְא *observed them*,' for וַיַּרְאֵם; Ps. 137: 5, 'let my right hand וַתִּשְׁכַּח *forget [me]*;' 139: 1. 17: 11. Gen. 9: 22, etc.

§ 553. The relative pronoun **אֲשֶׁר** is often omitted in various constructions; viz.

(a) In the Nom.; as Gen. 15: 13, 'in a land לְאֶרֶץ לְזָרָה, [which] *is not theirs*;' Is. 40: 20. 51: 2. 54: 1. 55: 5. 61: 10, etc. (b) In the Gen. after a noun in the const. state; as Ex. 4: 13, 'send בְּיַד [אֲשֶׁר] מִשְׁלָח [of him whom] *thou wilt send*.' See § 433. (c) In the Acc.; Prov. 9: 5, 'as wine [which] מִכֶּכֶּי I *have mingled*;' Gen. 3: 13, מַה-זֹּאת, עָשִׂית, *what is this [which] thou hast done?*

(d) When used to qualify pronouns, adverbs, etc. (§ 478); as Ex. 18: 20, 'the way בְּהַלְכוֹ בָּהּ [in which] *they go*;' Job 3: 3, 'perish the day בּוֹ [אֲשֶׁר], [in which] *I was born*;' Ps. 32: 2. Is. 1: 30. 23: 7, etc. Ecc. 1: 5, זִוְרָהּ הוּא שָׁם [אֲשֶׁר], [whence] *he arose*. (e) Sometimes even the pronoun which אֲשֶׁר would qualify, is also omitted; as Is. 29: 1, 'the city חֲנָה דָּוִד [בָּהּ] [אֲשֶׁר] in which *David dwelt*;' Ps. 4: 8, 'more than in the time [בִּי] רִבּוֹ וְחִירוֹשָׁם [אֲשֶׁר], [in which] *their corn and new wine increase*,' etc. Comp. § 478. Note.

(f) אֲשֶׁר, in the sense of *that which, he who, those who*, etc. is often omitted; e. g. Job 24: 19, 'Sheōl takes away הַטָּאִים [those who] *have sinned*;' Ps. 12: 6, 'I will place in safety לוֹ רִפְיָהּ [him whom] *one puffs at*,' i. e. who is contemned. (g) In an *adverbial* sense; as 1 Chr. 15: 12, אֶל הַכִּינּוֹתַי לוֹ, *to [the place which] I have prepared for it*; comp. § 478. Note.

Note. The omission of אֲשֶׁר is much more common in poetry than in prose. In prose, it is generally inserted after a *definite* noun, and omitted after an *indefinite* one, as in Arabic. (De Sacy, Gramm. Arabe II. § 363.)

§ 554. III. OF VERBS. The verb of existence (הָיָה) is commonly omitted between a subject and its predicate, especially when the predicate stands first; see § 446.

E. g. Gen. 3: 11, בִּי-עֵרֹם אֲנִי, *for naked [am] I*; 4: 13, גָּדוֹל, עֲוֹנִי, *great [is] my iniquity*, etc.

§ 555. When the words of any one are repeated, the verb אָמַר (which marks quotation) is very often omitted, and must be supplied from the sense of the passage.

E. g. Ps. 8: 4, 'when I behold the heavens, [אָמַר אֲנִי I *exclaim*], Lord, what is man?' 10: 4, 'the wicked in his pride [אָמַר *has said*], בַּל-יִדְרֹשׁ [Jehovah] *will not punish*;' comp. v. 13, where the ellipsis is supplied; Ps. 52: 8, 9. 59: 8. Job 8: 18. Ecc. 8: 2, אֲנִי, i. e. [אֹמֵר] אֲנִי.

§ 556. When a finite verb would be preceded by an

Inf. abs. of the same verb, the former is sometimes omitted; comp. § 517.

Note. Besides the above common cases of ellipsis in respect to the verb, there are many others, especially in poetry, which cannot be made the subject of rules, but must be supplied in conformity with the context; e. g. in Job 39: 24. Is. 66: 6. Ps. 3: 9. 4: 3. 6: 4. 7: 9. Jer. 11: 15. 2 Sam. 23: 17, comp. 1 Chr. 11: 19. 1 K. 11: 25. 2 K. 6: 33. Hos. 8: 1. Prov. 6: 26.

§ 557. IV. OF ADVERBS. The interrogative **ה** is often omitted.

E. g. Gen. 27: 24, **אָתָּה זֶה בְּנִי**, *art thou my very son*, for **הָאָתָּה**; 3: 1, **אָהָּ כִּי**, *is it so then that*, for **הָאָהָּ כִּי**; 1 Sam. 16: 4. 30: 8. 2 Sam. 9: 6. 18: 29. Job 40: 25. Such ellipsis often takes place in a negative interrogation, before **לֹא**; as Jon. 4: 11, **וְלֹא אֶחָד וָאֶחָד**, *and should not I spare Nineveh?* instead of **הֲלֹא**; Lam. 1: 12. 3: 36. Ex. 8: 22. 2 K. 5: 26. Job 14: 16, **וְלֹא תִשְׁמַר**, *and wilt thou not keep watch over my sins?* So also before **אֲלֵ**, 1 Sam. 27: 10.

§ 558. When two negative propositions follow each other in the same construction, especially in poetic parallelism, the *negative* adverb is sometimes omitted in the second proposition, and must be supplied.

E. g. 1 Sam. 2: 3. 'speak not proudly, **וְלֹא תִפְתָּח**, *let [not] any rash thing proceed from your mouth;* Ps. 9: 19, 'for he will not always forget the poor, the expectation of the afflicted **וְלֹא יִפְתָּח**, *shall [not] always perish;* Ps. 75: 6. Job 28: 17. 30: 20. Is. 23: 4. 38: 18.

Note. When a negative is expressed in the first member of a parallelism, and the second has a Vav prefixed to it, that Vav should be rendered disjunctively, viz. *nor, but*, etc. E. g. Ps. 44: 19, 'our heart has not turned back from thee, **וְלֹא תָפְסוּ**, *NOR our steps declined;* Is. 41: 28, **וְלֹא תִשְׁבֹּר**, *NOR did any answer, or, BUT none gave answer;* Job 3: 10. Is. 28: 27. Deut. 33: 6.

§ 559. V. OF PREPOSITIONS. The prepositions **ב**, **ל**, etc. are not unfrequently omitted, where the sense requires them.

(a) The prefix **ב**; as Ps. 66: 17, **אֶלְיוֹ פִּי-תִקְרָאתִי**, *I cried to him [with] my mouth*, for **בְּפִי**; 12: 3. 17: 10, 13, 14. 60: 7, 'help me **יְמִינְךָ** [with] thy right hand; 108: 7. 109: 2, etc. Note, also, that the prefix **ב**, used as a conjunction, usually excludes **ב**; as Am. 9: 11, **בְּיָמֵי עֵלְזָם**, *as [in] the days of old*, for **בְּבְיָמֵי**. (b) The prefix **ל**; as Prov. 27: 7,

נָפֶשׁ רָעָבָה, [to] *the hungry soul*, for לִנְפֶשׁ; 13: 18. 14: 22. Jer. 9: 2. (c) The preposition מִן; Ecc. 2: 24, 'nothing is better for a man מִן שֶׁיֵּאָכֵל [than] *that he should eat*,' for מִן שֶׁיֵּאָכֵל.

§ 560. VI. OF CONJUNCTIONS. Conjunctions which would express some particular relation of the latter part of a sentence to the former, are sometimes omitted, and their place is supplied by the copulative Vav.*

E. g. Prov. 11: 2, 'does pride come, וְיָבֹא *then cometh shame*;' Gen. 44: 4. Ex. 3: 18. 16: 21. 17: 6. Ps. 148: 5.

§ 561. Conjunctions which serve to connect words and phrases, are often omitted.†

(a) The copulative Vav; as Gen. 31: 2, הָמָּחֹל שֶׁלִּשְׂמוֹ *yesterday [and] the day before*; Judg. 19: 2, וְיָמִים אַרְבָּעָה הָרָדְשִׁים, *a year [and] four months*; Hab. 3: 11, שֶׁמֶשׁ וְיָרֵחַ, *sun [and] moon*; Nah. 3: 1. Is. 63: 11. Ex. 15: 9. Judg. 5: 27. Ps. 10: 3. The asyndic construction occurs principally in poetry; or in the phraseology of common life. (b) The disjunctives וְ, אוֹ, *or*; as 2 K. 9: 32, שְׁנַיִם שְׁלֹשָׁה *two [or] three eunuchs*; 1 Sam. 20: 12. Is. 17: 6. (c) The sign of comparison כִּי, *as*; Is. 21: 8, וַיִּקְרָא אֲרִיָּה *he will roar [as] a lion*; Ps. 11: 1, כִּי יִפְּחַד הָרָקִיעַ, *fly to your mountain [as] a bird*; Is. 51: 12, 'who shall be made חֲצִיר [as] *grass*;' Job 24: 5. Ps. 40: 8. Nah. 3: 12, 13. Especially when the second member of a sentence has כֵּן *so*, the first member often omits כִּי; as Is. 55: 9, 'for [as] the heavens are higher than the earth, כֵּן *so* are his ways,' etc. Ps. 48: 6. Job 7: 9. Judg. 5: 15. (d) The particles כִּי, אֲשֶׁר, *that*; as Ps. 9: 21, 'the nations shall know אֲנֹכְהוּ, [that] *they are mere men*;' 50: 21. 71: 8. Job 19: 25. Lam. 1: 21.

§ 562. VII. ELLIPSIS IN POETIC PARALLELISM. In poetry, a noun, pronoun, verb, adverb, or preposition, expressed in the first member of a parallelism, is frequently omitted in the second member; and *vice versâ*.

In the second member. (a) A noun; as Ps. 24: 1, יְיָהוָה 'Jehovah's is the earth and all that is in it, [Jehovah's is] the world and they who dwell therein.' (b) A pronoun; Ps. 22: 6, אֲנֹכִי 'I am a worm and no man, [I am] the scorn of men;' so אֲתָה, in v. 10. (c) A verb; as

* In technical language, that part of the sentence, which in cases like the above precedes Vav, is called *protasis*; that which follows, *apodosis*.

† This is called the *constructio asyndetica*, or *asyndic construction* i. e. without the σύνδεσμος or conjunction.

Ps. 22: 3, 'O my God, אֶקְרָא *I call* all the day, . . . and all the night [*do I call*];' 13: 3, זֶר אָנָה אֶשִׁיר, '*how long shall I have* anxiety in my soul, [*how long shall I have*] sorrow in my heart?' Is. 49: 7, 'kings יִרְאוּ *shall behold* and rise up, princes [*shall behold*] and do reverence, etc. (d) An adverb; as Ps. 10: 5, לָמָּה, '*why*, Jehovah, standest thou afar off, [*why*] hidest thou thyself;' 13: 3. 22: 2, etc. For the omission of לָמָּה, see § 558. (e) A preposition; as Job 12: 12, בְּיִשְׁעֵי, *with the aged* is wisdom, וְאֶרֶךְ and [*with*] length of days is understanding;' 15: 3. Is. 28: 7. 44: 28, 'saying to Jerusalem—וְהִירָב־לָהּ and [*to*] the temple,' for וְהִירָב־לָהּ; 28: 6. Job 34: 10. Gen. 49: 25, מֵאֵל '*from the God* of thy father—וְיָאֵת טִיבִי and [*from*] the Almighty,' for מֵאֵת; Ps. 22: 2, 'why art thou distant דְּבָרִי [*from*] the words of my cry,' מִדְּבָרִי; Job 30: 5. Is. 48: 9. 49: 7. 61: 7.

In the first member; e. g. Is. 48: 11, 'for how shall [*my glory*] be profaned, for I will not give כְּבוֹדִי, *my glory* to another?' And so often.

Remark. A multitude of obscurities in the English translation of the Old Testament, might be removed by the aid of these principles, and much light diffused over the sacred writings.

CHANGE OF CONSTRUCTION.

§ 563. When a sentence begins with a verb in the Inf., preceded by a preposition and used in a finite sense, it often proceeds with a *finite* verb.

E. g. Ps. 60: 2, בְּהִצְחוֹ—וַיָּשֻׁב, *when he strove—and returned*; Gen. 39: 18, בְּהִרְמִי קוֹלִי וְאָקְרָא, *when I raised my voice and cried*; Is. 18: 5. 30: 12. 49: 5 Qeri. Amos. 1: 11. 2: 4. Gen. 27: 45. Job 28: 25. 29: 6. 38: 7.

§ 564. Sentences often begin with a participle, and proceed with a *finite* verb.

E. g. Prov. 19: 26, מְשַׁדֵּר-אָב יִבְרִיחַ אֹם, *he who abuses his father, [and] chases away his mother*; 2: 14. Is. 5: 11. 48: 1. 57: 3. Gen. 27: 33. Ps. 15: 2, 3, etc.

§ 565. Sentences often exhibit a change of *person*, especially in poetry; viz.

(a) A transition from the *third* person to the *second*; and *vice versa*. E. g. Is. 1: 29, 'for THEY shall be ashamed of the groves, which YE have loved;' Gen. 49: 4, 'THOU wentest up to thy father's bed—HE went up to my couch;' Mic. 7: 18. Mal. 2: 15.

(b) A transition from the *first* person to the *third*. E. g. Is. 42: 24. 44: 24, 25, ‘I am Jehovah who made the universe,—HE frustrates the signs, etc. This transition, however, is not very frequent, and for the most part it is altered in the Qeri.

Note. The same changes of person occur also in the use of suffix-pronouns, a transition being often made from the *first* or *second* person to the *third*, and *vice versa*; as Prov. 8: 17 (Kethib) ‘I love אֶהְבֶּרְהָ, HER lovers,’ i. e. those who love me; Mic. 1: 2, ‘hear ye people, שְׁמַעְתֶּם all of them,’ i. e. all of you; Job 18: 4. Is. 22: 16, etc.

CONSTRUCTIO PRAEGNANS.

§ 566. The name of *constructio praegnans* is applied to phrases, which imply more than the words literally express, although there is no direct ellipsis.

E. g. Ps. 22: 22, מִקְרָנֵי רִמִּים עֲנִיתָנִי, hear [and deliver] me from the horns of the wild bulls, comp. v. 13; Ps. 74: 7, לְאָרֶץ הָאֵלֹהִים הִשְׁבִּין שָׁמָּה, to the earth have they [cast down and] defiled thy dwelling; 1 Sam. 10: 9, וַיִּהְיֶה־לּוֹ אֲלֵהִים אֲחֵר, and God changed [his heart and gave] to him another heart; 1 Chr. 12: 17, לְרַמּוֹתַי לְצַרִּי, but if to deceive [and betray] me to my enemies; Ps. 118: 5. Is. 38: 17. Jos. 4: 18. 2 Sam. 18: 19. Hos. 1: 2, etc.

ZEUGMA.

§ 567. The name *Zeugma* is applied to a construction, where two subjects have a verb in common, but this verb expresses action, etc. which can with propriety be predicated of only *one* of the subjects; e. g. Job 4: 10, ‘the voice of the lion, and the teeth of the young lions, are broken out,’ i. e. the roaring of the lion [is made to cease], and the teeth, etc. Gen. 47: 19, ‘wherefore should we die, we and our land,’ i. e. we die, and our land [become desolate]; Is. 55: 3. Hos. 1: 2. Jer. 15: 8. Est. 4: 1.

§ 568. The figure *Zeugma* also includes those cases where nouns are grammatically connected with preceding nouns, when in respect to *sense* such connexion cannot be admitted; e. g. Ps. 65: 9, ‘thou makest מוֹצֵאִים, the outgoings of the morning and the evening to rejoice,’ where *outgoings* cannot be predicated of evening; Gen. 2: 1, ‘the heavens, and the earth, and all צְבָאָם the host of them,’ i. e. the host of the heavens, viz. the stars. Compare Neh. 9: 6.

HENDIADYS.

§ 569. The name *Hendiadys* is applied to a construction, in which two nouns are put in the same case, and connected by a copula, while in respect to *sense* one of them must be taken as a *Gen.* following the other, or as an *adjective* qualifying the other, § 443.

E. g. Gen. 1: 14, 'and they shall be for signs, וְלַמֹּצֵדִים *and for seasons,*' i. e. they shall be for signs of seasons, etc. 3: 16, *I will multiply thy sorrow and thy conception,* i. e. I will multiply the pains of thy conception; Job 10: 17, *misfortunes and a host,* i. e. a host of misfortunes; 4: 16, *stillness and a voice,* i. e. a low voice, comp. 1 K. 19: 12. 2 Chr. 16: 14. Jer. 29: 11. The origin of the word is, *ἐν διαὶ δυοῖν.*

PARONOMASIA.

§ 570. The name *Paronomasia* is given to an expression, which contains two or more words selected in such a manner, that they may resemble each other in *sound*, while in *sense* they may differ.

Paronomasia is a very favorite figure of rhetoric among the Hebrews, and is common in all the oriental languages. It differs from our rhyme, inasmuch as the words which constitute it do not necessarily stand at the end of parallelisms or strophes, but may be placed together in any part of a sentence, and are found in prose as well as poetry.*

§ 571. There are various modes of constructing Paronomasia, of which the following are the principal.

(a) By placing together like sounding words; as Gen. 1: 2, הָרָהוּ, *desolate and empty*; 4: 12, נָזַד וְנָגַד, *a fugitive and a vagabond*; 18: 27, עָפָר וָאֶפֶר, *dust and ashes*; Job 30: 19. Is. 28: 10, 13, צוֹר וְצוֹר, *law here and law there, precept here and precept there*; 24: 17, פֶּחַד וְנֶפֶחַת וְסֶפֶד, *terror and a snare and a sling*; Ps. 18: 8. Lam. 3: 47. Jer. 48: 43. Is. 24: 3, 4.

(b) By using like sounding words in different parts of a sentence; as Hos. 8: 2, צִמָּה הַצִּמָּה *the stalk yields no meal*; Is. 5: 7, 'and he looked לְמִשְׁפָּט *for equity,* and lo מִשְׁפַּח *shedding of blood,* for צְדָקָה *righteousness,* and lo בִּצְעָקָה *the cry of the oppressed*;' 7: 9, 'if לֹא תִאֱמְרוּ *ye will not believe,* then לֹא תִקְוּ *ye shall not be established*;'

* Besides the name *παρονομασία*, the Greek rhetoricians also called this figure *παροίχσις* and *παρωνυμία*; and the Latins *agnominationio*.

61: 3, 'he shall appoint *תָּחַת אֶפֶר*, *beauty instead of ashes*;' Ps. 40: 4. 52: 8. 68: 3. Zech. 9: 5. Gen. 42: 35. Amos 5: 26.

(c) By changing sometimes the ordinary forms of words, in order to produce similarity of sound; as Ezek. 43: 11, *מוֹצְאָיו וּמִזְבְּחוֹ*, where *מוֹבֵא* stands for *מָבוֹא*; Ps. 32: 1, *נִשְׁוִי-פָשַׁע פֶּסֶי-הַטָּהָה*, where *נִשְׁוִי* stands for *נִשְׁוָה*. See Mic. 1: 8. Ezek. 7: 11. Amos 5: 26.

(d) By employing, in some cases, a word sounding in some degree like another; as Joel 1: 15, 'it shall come *כְּשֹׁד מִשָּׁדַי*, as destruction from the Almighty,' Jer. 51: 2, 'I will send against Babylon *זָרִים* barbarians, *וְזָרְוּהָ* and they shall scatter her;' Is. 32: 7, *כְּלִי בָלִי*, 'the armour of the crafty is evil,' Ezek. 7: 6, *הַקֵּץ הַקֵּץ אֵלֶיךָ*, 'the end is come, come is the end, it is waked up against thee;' Is. 1: 23, *סָרְיִם סָרְיִם*, thy princes are revolvers, comp. Hos. 9: 15. Is. 57: 6. Amos 8: 2.

(e) By repeating the same word in a different signification; as Ecc. 7: 6, 'like the noise [crackling] *הַסִּירִים* of thorns under *הַסִּיר* a pot,' Judg. 10: 4, 'Jair had thirty sons, and they rode upon thirty *עֵיִרִים*, asses' colts, and had thirty *עֵיִרִים*, cities,' 15: 16, 'with the jaw bone *הַחֲמוֹר* of an ass, have I slain *הַחֲמוֹרִים* one heap two heaps,' 1 Sam. 1: 24, 'and *הַנֶּעַר הַנֶּעַר* the lad was yet a lad,' Jer. 1: 11, 12, 'what seest thou, Jeremiah? Ans. A rod *שֶׁקֶד* of the almond tree. Then God said, Well, for *שֶׁקֶד*, I watch over, etc.'

(f) Proper names are frequently made the occasion of Paronomasia; as Mic. 1: 10, *בְּכוֹ אַל תִּבְכּוּ*, in *Acco* weep not, *בֵּית לֶעֶפְרָה* in *Beth Leaphra*, roll thyself *עָפָר* in the dust; 1: 14, 'the houses *אֲכִזִּיב* of *Achzib* *לֹא אֲכִזֵּב* are liars,' Zeph. 2: 4, *עֲזוּבָה*, *Gaza* is forsaken; Gen. 9: 27, 'God *יִפְתָּה* *Japhet* will enlarge *Japhet*,' 49: 8, *יְהוּדָה*, 'O *Judah*, thy brethren *יִירֹדֶה* shall praise thee,' 49: 16, *דָּן יִדִּין*, *Dan* shall judge; 49: 19, *גָּד יִגְדֹּדֵנוּ*, *Gad*, a host shall press upon him; Ruth 1: 20. Neh. 9: 24. Num. 18: 2. Is. 21: 2. Jer. 6: 1. 48: 2. Ezek. 25: 16. Hos. 2: 25. Amos 5: 5, 6.

Note. Paronomasia is very common in the New Testament; as Matt. 8: 22, *ἀφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς* let the dead bury their own dead; see above in e. In Latin are found *capia-tur Capua, cremetur Cremona*; and Cicero exclaims (in *Verrem* IV. 24) *quod nunquam hujusmodi EVERRICULUM in provincia ulla fuit*. In the writings of the monks of the middle ages, and of the older English divines, Paronomasia abounds to excess.

PARADIGMS

OF

VERBS AND NOUNS.

		Kal.	Kal.	Niphal.	Piel.
Praet.	3 m. (sing.)	קָטַל	רָכַב	נִקְטַל	קָטַל
	3 f.	קָטְלָהּ	רָכְבָּהּ	נִקְטְלָהּ	קָטְלָהּ
	2 m.	קָטַלְתָּ	רָכַבְתָּ	נִקְטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	רָכַבְתְּ	נִקְטַלְתְּ	קָטַלְתְּ
	1	קָטַלְתִּי	רָכַבְתִּי	נִקְטַלְתִּי	קָטַלְתִּי
	3 (plur.)	קָטְלוּ	רָכְבוּ	נִקְטְלוּ	קָטְלוּ
	2 m.	קָטַלְתֶּם	רָכַבְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם
	2 f.	קָטַלְתֶּן	רָכַבְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן
	1	קָטַלְנוּ	רָכַבְנוּ	נִקְטַלְנוּ	קָטַלְנוּ
Inf.	abs.	קָטוּל	רָכוּב (נִקְטָל)	הִקְטִיל	קָטַל
	const.	קָטַל	רָכַב	הִקְטִיל	קָטַל
Fut.	3 m. (sing.)	יִקְטַל	יִרְכַּב	יִנְקָטַל	יִקְטַל
	3 f.	תִּקְטַל	תִּרְכַּב	תִּנְקָטַל	תִּקְטַל
	2 m.	תִּקְטַל	תִּרְכַּב	תִּנְקָטַל	תִּקְטַל
	2 f.	תִּקְטְלִי	תִּרְכְּבִי	תִּנְקָטְלִי	תִּקְטְלִי
	1	אֶקְטַל	אֶרְכַּב	אֶנְקָטַל	אֶקְטַל
	3 m. (plur.)	יִקְטְלוּ	יִרְכְּבוּ	יִנְקָטְלוּ	יִקְטְלוּ
	3 f.	תִּקְטַלְנָהּ	תִּרְכַּבְנָהּ	תִּנְקָטַלְנָהּ	תִּקְטַלְנָהּ
	2 m.	תִּקְטְלוּ	תִּרְכְּבוּ	תִּנְקָטְלוּ	תִּקְטְלוּ
	2 f.	תִּקְטַלְנָהּ	תִּרְכַּבְנָהּ	תִּנְקָטַלְנָהּ	תִּקְטַלְנָהּ
	1	נִקְטַל	נִרְכַּב	נִנְקָטַל	נִקְטַל
<i>Fut. apoc.</i>					
Imp.	2 m. (sing.)	קָטַל	רָכַב	הִקְטִיל	קָטַל
	2 f.	קָטְלִי	רָכְבִּי	הִקְטִילִי	קָטְלִי
	2 m. (plur.)	קָטְלוּ	רָכְבוּ	הִקְטִילוּ	קָטְלוּ
	2 f.	קָטְלֶנָהּ	רָכְבֶּנָהּ	הִקְטִילֶנָהּ	קָטְלֶנָהּ
Partc. act.		קוֹטֵל	רוֹכֵב		מִקְטֵל
	pass.	קָטוּל	רָכוּב	נִקְטָל	

		Kal.	Kal.	Kal.	Kal.
Praet.	3 m. (sing.)	שָׁפַל	שָׁאֵל	יָלַד	יָגַר
	3 f.	שָׁפְלָה	שָׁאֲלָה	יָלְדָה	יָגְרָה
	2 m.	שָׁפַלְתָּ	שָׁאֲלַתְּ	יָלַדְתָּ (יָלְדָתָּ)	יָגַרְתָּ
	2 f.	שָׁפַלְתְּ	שָׁאֲלַתְּ	יָלַדְתְּ (יָלְדַתְּ)	יָגַרְתְּ
	1	שָׁפַלְתִּי	שָׁאֲלֹתִי	יָלַדְתִּי (יָלְדֹתִי)	יָגַרְתִּי
	3 (plur.)	שָׁפְלוּ	שָׁאֲלוּ	יָלְדוּ	יָגְרוּ
	2 m.	שָׁפַלְתֶּם	שָׁאֲלַתֶּם	יָלַדְתֶּם	יָגַרְתֶּם
	2 f.	שָׁפַלְתֶּן	שָׁאֲלַתֶּן	יָלַדְתֶּן	יָגַרְתֶּן
	1	שָׁפַלְנוּ	שָׁאֲלָנוּ	יָלַדְנוּ	יָגַרְנוּ
Inf.	abs.	שָׁפֹל	שָׁאוֹל	(The other forms in these two words belong to the irregular verbs.)	
	const.	שָׁפַל	שָׁאֵל		
Fut.	3 m. (sing.)	יִשְׁפַּל	יִשְׁאֵל		
	3 f.	תִּשְׁפַּל	תִּשְׁאֵל		
	2 m.	תִּשְׁפַּל	תִּשְׁאֵל		
	2 f.	תִּשְׁפְּלִי	תִּשְׁאֲלִי		
	1	אֶשְׁפַּל	אֶשְׁאֵל		
	3 m. (plur.)	יִשְׁפְּלוּ	יִשְׁאֲלוּ		
	3 f.	תִּשְׁפַּלְנָה	תִּשְׁאֲלֶנָּה		
	2 m.	תִּשְׁפְּלוּ	תִּשְׁאֲלוּ		
	2 f.	תִּשְׁפַּלְנָה	תִּשְׁאֲלֶנָּה		
	1	נִשְׁפַּל	נִשְׁאֵל		
Imp.	2 m. (sing.)	שָׁפַל	שָׁאֵל		
	2 f.	שָׁפְּלִי	שָׁאֲלִי		
	2 m. (plur.)	שָׁפְּלוּ	שָׁאֲלוּ		
	2 f.	שָׁפַלְנָה	שָׁאֲלֶנָּה		
Part.	act.	שָׁפֵל	שׂוֹאֵל		
	pass.		שָׁאוֹל		

	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	עָמַד	נָעַמַד	הָעָמִיד	הָעָמַד
	עָמְדָה	נָעַמְדָה	הָעָמְדָה	הָעָמְדָה
	עָמְדָתְךָ	נָעַמְדָתְךָ	הָעָמְדָתְךָ	הָעָמְדָתְךָ
	עָמְדָתְךָ	נָעַמְדָתְךָ	הָעָמְדָתְךָ	הָעָמְדָתְךָ
	עָמְדָתִי	נָעַמְדָתִי	הָעָמְדָתִי	הָעָמְדָתִי
Plur.	עָמְדוּ	נָעַמְדוּ	הָעָמְדוּ	הָעָמְדוּ
	עָמְדָתֶם	נָעַמְדָתֶם	הָעָמְדָתֶם	הָעָמְדָתֶם
	עָמְדָתָן	נָעַמְדָתָן	הָעָמְדָתָן	הָעָמְדָתָן
	עָמְדָנוּ	נָעַמְדָנוּ	הָעָמְדָנוּ	הָעָמְדָנוּ
Inf. abs.	עָמוּד	נָעָמוּד	הָעָמוּד	
const.	עָמַד	הָעָמַד	הָעָמִיד	הָעָמַד
Fut.	יָעֲמֹד	יָעֲמִיד	יָעֲמִיד	יָעֲמֹד
	תָּעֲמֹד	תָּעֲמִיד	תָּעֲמִיד	תָּעֲמֹד
	תָּעֲמֹד	תָּעֲמִיד	תָּעֲמִיד	תָּעֲמֹד
	תָּעֲמֹדִי	תָּעֲמִידִי	תָּעֲמִידִי	תָּעֲמֹדִי
	אָעֲמֹד	אָעֲמִיד	אָעֲמִיד	אָעֲמֹד
Plur.	יָעֲמְדוּ	יָעֲמְדוּ	יָעֲמְדוּ	יָעֲמְדוּ
	תָּעֲמְדָנָה	תָּעֲמְדָנָה	תָּעֲמְדָנָה	תָּעֲמְדָנָה
	תָּעֲמְדוּ	תָּעֲמְדוּ	תָּעֲמְדוּ	תָּעֲמְדוּ
	תָּעֲמְדָנָה	תָּעֲמְדָנָה	תָּעֲמְדָנָה	תָּעֲמְדָנָה
	נָעֲמֹד	נָעֲמִיד	נָעֲמִיד	נָעֲמֹד
Fut. apoc.			יָעֲמִיד	
Imp.	עָמַד	הָעָמַד	הָעָמִיד	
	עָמְדִי	הָעָמְדִי	הָעָמְדִי	
Plur.	עָמְדוּ	הָעָמְדוּ	הָעָמְדוּ	
	עָמְדָנָה	הָעָמְדָנָה	הָעָמְדָנָה	
Part. act.	עֹמֵד		מְעַמֵּד	
pass.	עָמוּד	נָעָמֵד		מְעָמָד

200 Par. IV. Verbs פ" Gutt., rough enunc. §§ 225.

	Kal.	Kal.	Niphal.	Hophal.	Hiphil.
Praet.	חָדַל (חָדַל)	חָגַר	נָהַפֵּךְ	הִהַפֵּךְ	הִחְסִיר
3 f.	חָדְלָה	חָגְרָה	נָהַפְכָה	חָהַפְכָה	הִחְסִירָה
2 m.	חָדַלְתָּ	etc.	etc.	etc.	etc.
2 f.	חָדַלְתְּ				
1.	חָדַלְתִּי				
3 (plur.)	חָדְלוּ		נָהַפְכוּ	הִהַפְכוּ	הִחְסִירוּ
2 m.	חָדַלְתָּם		etc.		
2 f.	חָדַלְתֶּן				
1.	חָדַלְנוּ				
Inf. abs.	חָדוּל	חָגוּר			הִחְסִיר
const.	חָדַל	חָגַר	יִהַפֵּךְ	יִהַפֵּךְ	יִחְסִיר
Fut. 3 m.	יִחְדַּל	יִחְגַּר	יִהַפֵּךְ	יִהַפֵּךְ	יִחְסִיר
3 f.	תִּחְדַּל	תִּחְגַּר	תִּהַפֵּךְ	תִּהַפֵּךְ	תִּחְסִיר
2 m.	תִּחְדַּלְתָּ	תִּחְגַּרְתָּ	etc.	etc.	etc.
2 f.	תִּחְדַּלְתְּ	תִּחְגַּרְתְּ			
1	אֶחְדַּל	אֶחְגַּר			
3 m. (pl.)	יִחְדְּלוּ	יִחְגְּרוּ			
3 f.	תִּחְדְּלֶנָּה	תִּחְגְּרֶנָּה			
2 m.	תִּחְדְּלוּ	תִּחְגְּרוּ			
2 f.	תִּחְדְּלֶנָּה	תִּחְגְּרֶנָּה			
1	נִחְדַּל	נִחְגַּר			
Imp. 2 m.	חָדַל	חָגַר	יִהַפֵּךְ		הִחְסִיר
2 f.	חָדְלִי	חָגְרִי	יִהַפְכִי		etc.
2 m. (pl.)	חָדְלוּ	חָגְרוּ	יִהַפְכוּ		
2 f.	חָדְלֶנָּה	חָגְרֶנָּה	יִהַפְכֶנָּה		
Part. act.	חָדַל	חָגַר			מְחִסִּיר
pass.			נֶהַפֵּךְ	מְהַפֵּךְ	

		Kal.	Niphal.	Piel.
Praet.	3 m. (sing.)	שָׁמַע	נִשְׁמַע	שָׁמַע (שָׁמַע)
	3 f.	שָׁמְעָה	נִשְׁמְעָה	שָׁמְעָה etc.
	2 m.	שָׁמַעְתָּ	נִשְׁמַעְתָּ	שָׁמַעְתָּ
	2 f.	שָׁמַעְתְּ	נִשְׁמַעְתְּ	שָׁמַעְתְּ
	1	שָׁמַעְתִּי	נִשְׁמַעְתִּי	שָׁמַעְתִּי
	3 (plur.)	שָׁמְעוּ	נִשְׁמְעוּ	שָׁמְעוּ
	2 m.	שָׁמַעְתֶּם	נִשְׁמַעְתֶּם	שָׁמַעְתֶּם
	2 f.	שָׁמַעְתֶּן	נִשְׁמַעְתֶּן	שָׁמַעְתֶּן
	1	שָׁמַעְנוּ	נִשְׁמַעְנוּ	שָׁמַעְנוּ
Inf.	abs.	שָׁמוֹעַ		
	const.	שָׁמַע	הִשְׁמַע	שָׁמַע
Fut.	3 m. (sing.)	יִשְׁמַע	יִשְׁמַע	יִשְׁמַע (יִשְׁמַע)
	3 f.	הִשְׁמַע	הִשְׁמַע	הִשְׁמַע etc.
	2 m.	הִשְׁמַע	הִשְׁמַע	הִשְׁמַע
	2 f.	הִשְׁמְעִי	הִשְׁמְעִי	הִשְׁמְעִי
	1	אֶשְׁמַע	אֶשְׁמַע	אֶשְׁמַע
	3 m. (plur.)	יִשְׁמְעוּ	יִשְׁמְעוּ	יִשְׁמְעוּ
	3 f.	הִשְׁמַעְנָה	הִשְׁמַעְנָה	הִשְׁמַעְנָה
	2 m.	הִשְׁמְעוּ	הִשְׁמְעוּ	הִשְׁמְעוּ
	2 f.	הִשְׁמַעְנָה	הִשְׁמַעְנָה	הִשְׁמַעְנָה
	1	נִשְׁמַע	נִשְׁמַע	נִשְׁמַע
<i>Fut. apoc.</i>				
Imp.	2 m. (sing.)	שָׁמַע	הִשְׁמַע	שָׁמַע (שָׁמַע)
	2 f.	שָׁמְעִי	הִשְׁמְעִי	שָׁמְעִי etc.
	2 m. (plur.)	שָׁמְעוּ	הִשְׁמְעוּ	שָׁמְעוּ
	2 f.	שָׁמַעְנָה	הִשְׁמַעְנָה	שָׁמַעְנָה
Part.	act. (שָׁמַע)	שָׁמַע		מִשְׁמַע (מִשְׁמַע)
	pass.	שָׁמוֹעַ	נִשְׁמַע	

Pual.	Hiphil.	Hophal.	Hithpael.
שָׁמַע	הִשְׁמִיעַ	הִשְׁמַע (הִשְׁתַּמַּע)	הִשְׁתַּמַּע
שָׁמְעָה	הִשְׁמִיעָה	הִשְׁמְעָה etc.	הִשְׁתַּמְעָה
שָׁמַעַת	הִשְׁמִיעַת	הִשְׁמַעַת	הִשְׁתַּמַּעַת
שָׁמְעָת	הִשְׁמִיעָת	הִשְׁמְעָת	הִשְׁתַּמְעָת
שָׁמַעְתִּי	הִשְׁמִיעֵתִי	הִשְׁמַעְתִּי	הִשְׁתַּמַּעְתִּי
שָׁמְעוּ	הִשְׁמִיעוּ	הִשְׁמְעוּ	הִשְׁתַּמְעוּ
שָׁמַעְתֶּם	הִשְׁמִיעֶתֶם	הִשְׁמַעְתֶּם	הִשְׁתַּמַּעְתֶּם
שָׁמְעֶתֶן	הִשְׁמִיעֶינָהּ	הִשְׁמַעֶתֶן	הִשְׁתַּמַּעֶתֶן
שָׁמַעְנוּ	הִשְׁמִיעֵנוּ	הִשְׁמַעְנוּ	הִשְׁתַּמַּעְנוּ

שָׁמַע	הִשְׁמִיעַ	הִשְׁמַע	הִשְׁתַּמַּע
יִשְׁמַע	יִשְׁמִיעַ	יִשְׁמַע (יִשְׁתַּמַּע)	יִשְׁתַּמַּע
תִּשְׁמַע	תִּשְׁמִיעַ	תִּשְׁמַע etc.	תִּשְׁתַּמַּע
תִּשְׁמְעָה	תִּשְׁמִיעָה	תִּשְׁמְעָה	תִּשְׁתַּמְעָה
תִּשְׁמַעְתִּי	תִּשְׁמִיעֵתִי	תִּשְׁמַעְתִּי	תִּשְׁתַּמַּעְתִּי
אִשְׁמַע	אִשְׁמִיעַ	אִשְׁמַע	אִשְׁתַּמַּע
יִשְׁמְעוּ	יִשְׁמִיעוּ	יִשְׁמְעוּ	יִשְׁתַּמְעוּ
תִּשְׁמַעְנָה	תִּשְׁמִיעֶנָה	תִּשְׁמַעְנָה	תִּשְׁתַּמַּעְנָה
תִּשְׁמְעוּ	תִּשְׁמִיעוּ	תִּשְׁמְעוּ	תִּשְׁתַּמְעוּ
תִּשְׁמַעְנָה	תִּשְׁמִיעֶנָה	תִּשְׁמַעְנָה	תִּשְׁתַּמַּעְנָה
נִשְׁמַע	נִשְׁמִיעַ	נִשְׁמַע	נִשְׁתַּמַּע

יִשְׁמַע	הִשְׁמִיעַ	הִשְׁמַע (הִשְׁתַּמַּע)	הִשְׁתַּמַּע
	הִשְׁמִיעֵי		הִשְׁתַּמְעֵי etc.
	הִשְׁמִיעֵי		הִשְׁתַּמַּעֵי
	הִשְׁמִיעֵי		הִשְׁתַּמַּעֵי
	הִשְׁמִיעֵי		הִשְׁתַּמַּעֵי
מִשְׁמַע	מִשְׁמִיעַ	מִשְׁמַע (מִשְׁתַּמַּע)	מִשְׁתַּמַּע

		Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	3 m.	אָכַל	אָמַר	נֶאֱכַל	הֶאֱכִיל	הֶאֱכַל
	3 f.	(regular)	(regular)	(as פִּא Gutt.)	(as פִּא Gutt.)	as פִּא Gutt.
Inf.	abs.	אָכּוּל	אָמוּר			
	const.	אָכַל	אָמַר	הֶאֱכַל	הֶאֱכִיל	הֶאֱכַל
Fut.	3 m.	יֹאכַל	יֹאמַר	יֶאֱכַל	יִהְיֶה	יֶאֱכַל
	3 f.	תֹּאכַל	תֹּאמַר	תֶּאֱכַל	etc.	etc.
	2 m.	תֹּאכַל	תֹּאמַר	תֶּאֱכַל		
	2 f.	תֹּאכְלִי	תֹּאמְרִי	תֶּאֱכְלִי		
	1	אֶכַּל	אֶמַּר	אֶאֱכַל		
Plur.	3 m.	יֹאכְלוּ	יֹאמְרוּ	יֶאֱכְלוּ		
	3 f.	תֹּאכְלֶנָּה	תֹּאמְרֶנָּה	תֶּאֱכְלֶנָּה		
	2 m.	תֹּאכְלוּ	תֹּאמְרוּ	תֶּאֱכְלוּ		
	2 f.	תֹּאכְלֶנָּה	תֹּאמְרֶנָּה	תֶּאֱכְלֶנָּה		
	1	נֹאכַל	נֹאמַר	נֶאֱכַל		
Fut. apoc.					הֶאֱכַל	
Imp.	2 m. (sing.)	אָכַל	אָמַר	הֶאֱכַל	הֶאֱכִיל	
	2 f.	אָכְלִי	אָמְרִי		etc.	
	2 m. (plur.)	אָכְלוּ	אָמְרוּ			
	2 f.	אָכְלֶנָּה	אָמְרֶנָּה			
Part.	act.	אֹכֵל			מֵאֲכִיל	
	pass.	אֹכּוּל		נֶאֱכַל		מֵאֲכַל

The derivative conjugations of verbs פִּא are declined in the same manner as those of פִּא Guttural; א being treated (out of Kal) as a Guttural, and not as a Quiescent; see Niphal, etc. in the Paradigm. In like manner, Piel אָכַל, Pual אֶכַּל, Hithp. הִתְאָכַל; compare verbs פִּא Guttural, עָמַר and הִזָּק, for the mode of inflection.

	Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	יָשַׁב	יָרַשׁ	נִשְׁבַּח	הוֹשִׁיב	הוֹשַׁב
3 f.	(regular)	(regular)	נִשְׁבְּחָה	הוֹשִׁיבָה	הוֹשַׁבָה
2 m.			נִשְׁבַּחְתָּ	הוֹשִׁיבְתָּ	הוֹשַׁבְתָּ
2 f.			נִשְׁבַּחְתְּ	הוֹשִׁיבְתְּ	הוֹשַׁבְתְּ
1.			נִשְׁבַּחְתִּי	הוֹשִׁיבְתִּי	הוֹשַׁבְתִּי
Plur. 3.			נִשְׁבְּחוּ	הוֹשִׁיבוּ	הוֹשַׁבוּ
2 m.			נִשְׁבַּחְתֶּם	הוֹשִׁיבְתֶּם	הוֹשַׁבְתֶּם
2 f.			נִשְׁבַּחְתֶּן	הוֹשִׁיבְתֶּן	הוֹשַׁבְתֶּן
1.			נִשְׁבַּחְנוּ	הוֹשִׁיבְנוּ	הוֹשַׁבְנוּ
Inf. abs.	יֹשֵׁב	יָרוּשׁ			
const.	שֹׁבֵת	רֶשֶׁת (יָבֵשׁ)	הוֹשֵׁב	הוֹשִׁיב	הוֹשַׁב
Fut.	יִשֵּׁב	יִירַשׁ (יָרֵשׁ)	יִנְשַׁב	יֹהַיֵּב	יֹהַשֵּׁב
3 f.	תִּשֵּׁב	תִּירַשׁ	תִּנְשַׁב	תֹּהַיֵּב	תֹּהַשֵּׁב
2 m.	תִּשֵּׁב	תִּירַשׁ	תִּנְשַׁב	תֹּהַיֵּב	תֹּהַשֵּׁב
2 f.	תִּשְׁבִּי	תִּירְשִׁי	תִּנְשְׁבִי	תֹּהַיִּיבִי	תֹּהַשְׁבִּי
1	אֵשֵׁב	אִירַשׁ	אִנְשַׁב	אֹהַיֵּב	אֹהַשֵּׁב
3 m. (plur.)	יִשְׁבּוּ	יִירְשׁוּ	יִנְשְׁבוּ	יֹהַיִּיבוּ	יֹהַשְׁבוּ
3 f.	תִּשְׁבְּנָה	תִּירְשְׁנָה	תִּנְשְׁבְּנָה	תֹּהַיִּיבְנָה	תֹּהַשְׁבְּנָה
2 m.	תִּשְׁבּוּ	תִּירְשׁוּ	תִּנְשְׁבוּ	תֹּהַיִּיבוּ	תֹּהַשְׁבוּ
2 f.	תִּשְׁבְּנָה	תִּירְשְׁנָה	תִּנְשְׁבְּנָה	תֹּהַיִּיבְנָה	תֹּהַשְׁבְּנָה
1.	נִשֵּׁב	נִירַשׁ	נִנְשַׁב	נֹהַיֵּב	נֹהַשֵּׁב
Fut. apoc.				יֹהַשֵּׁב	
Imp. m. (sing.)	שֵׁב (רַשׁ)	יָרַשׁ	הוֹשֵׁב	הוֹשִׁיב	
f.	שְׁבִי	יָרְשִׁי	הוֹשְׁבִי	הוֹשִׁיבִי	
m. (pl.)	שְׁבוּ	יָרְשׁוּ	הוֹשְׁבוּ	הוֹשִׁיבוּ	
f.	שְׁבְנָה	יָרְשְׁנָה	הוֹשְׁבְנָה	הוֹשִׁיבְנָה	
Part. act.	יֹשֵׁב	יֹרֵשׁ		מוֹשִׁיב	
pass.	יֹשׁוּב	יָרוּשׁ	נוֹשֵׁב		מוֹשַׁב

206 Par. IX. Verbs פ"י II. Class.

	Kal.	Hiphil.
Praet. 3 m. (sing.)	יָטַב (הַטִּיב)	הִטְבִּיב
3 f.	(regular)	הִטְבִּיבָה
3 (plur.)		הִטְבִּיבוּ
Inf. abs.	יִטְבֹּב	
const.	יִטֵּב	הִטְבִּיב
Fut. 3 m.	יִטְבֵּב } יִטְבֶּה	יִטְבִּיב (הַטִּיב)
3 f.	תִּיטְבֵּב	תִּיטְבִּיב
2 m.	תִּיטְבֵּב	תִּיטְבִּיב
2 f.	תִּיטְבִּי	תִּיטְבִּיבִי
1	אִיטֵּב	אִיטְבִּיב
3 m. (pl.)	יִטְבְּבוּ	יִטְבִּיבוּ
3 f.	תִּיטְבְּנָה	תִּיטְבִּיבְנָה
2 m.	תִּיטְבִּי	תִּיטְבִּיבִי
2 f.	תִּיטְבִּיבָה	תִּיטְבִּיבְנָה
1	נִיטֵּב	נִיטְבִּיב
Fut. apoc.	נִיִּצֵּר	נִיטֵּב
Imp. m. (sing.)	יִטֵּב	הִטְבִּיב
f.	יִטְבִּי	הִטְבִּיבִי
m. (plur.)	יִטְבוּ	הִטְבִּיבוּ
f.	יִטְבְּנָה	הִטְבִּיבְנָה
Part. act.	יֹטֵב	מִיטְבִּיב
pass	יָטוּב	

Remarks. Niphal, in verbs of this species, does not occur. The Daghesh'd conjugations are regular throughout; e.g. Piel יָטַב, Pual יִטְבֵּב, Hithpael הִתְיַטֵּב. Hophal conforms to the model in Par. VII; e.g. יִטְבֵּב, etc. Only Hiphil, therefore, distinguishes the II. class of verbs פ"י, from those of the I. class.

Par. X. פ"י III. Class.

Kal.	Kal.
יָצַח	יָצַק
(regular.)	etc.
יָצוּחַ	יָצוּק
	יָצַק
יָצַח	יָצַק
תָּצַח	תָּצַק
תָּצַח	תָּצַק
תָּצַחְתִּי	תָּצַקְתִּי
אָצַח	אָצַק
יָצַחוּ	יָצַקוּ
תָּצַחְתָּנָה	תָּצַקְתָּנָה
תָּצַחוּ	תָּצַקוּ
תָּצַחְתָּנָה	תָּצַקְתָּנָה
נָצַח	נָצַק
יֹצֵחַ	יֹצֵק
יָצוּחַ	יָצוּק

Remarks. The conj. Niphal, Hiphil, and Hophal, are declined in the same manner as these conjugations are in verbs Pe Nun, Par. XI. E. g. Niph. נָצַח, Hiph. הִצִּיחַ, Hoph. הִצֵּחַ, etc.

	Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet. 3 m.	נָפַל	נָגַשׁ	נָגַשׁ	הִגִּישׁ	הִגָּשׁ
3 f.	[regular]	[regular]	נִגְשָׁה	הִגִּישָׁה	הִגָּשָׁה
2 m.			נִגְשָׁתָּה	הִגִּישָׁתָּה	הִגָּשָׁתָּה
2 f.			נִגְשָׁתְּךָ	הִגִּישָׁתְּךָ	הִגָּשָׁתְּךָ
1			נִגְשָׁתִי	הִגִּישָׁתִי	הִגָּשָׁתִי
3 m. (plur.)			נִגְשׂוּ	הִגִּישׁוּ	הִגָּשׁוּ
2 m.			נִגְשָׁתֶם	הִגִּישָׁתֶם	הִגָּשָׁתֶם
2 f.			נִגְשָׁתֵיכֶן	הִגִּישָׁתֵיכֶן	הִגָּשָׁתֵיכֶן
1			נִגְשָׁנוּ	הִגִּישָׁנוּ	הִגָּשָׁנוּ
Inf. abs.	נָפֹל	נָגַשׁ	הִנָּגַשׁ	הִגִּישׁ	
const.	נָפֹל	נִגְשָׁתָה		הִגִּישׁ	הִגָּשׁ
Fut.	יִפֹּל	יִגַּשׁ	יִנָּגַשׁ	יִגִּישׁ	יִגָּשׁ
3 f.	תִּפֹּל	תִּגַּשׁ	תִּנָּגַשׁ	תִּגִּישׁ	תִּגָּשׁ
2 m.	תִּפֹּל	תִּגַּשׁ	תִּנָּגַשׁ	תִּגִּישׁ	תִּגָּשׁ
2 f.	תִּפְּלוּ	תִּגְּשׂוּ	תִּנָּגְשׂוּ	תִּגִּישׂוּ	תִּגָּשׂוּ
1	אִפֹּל	אִגַּשׁ	אִנָּגַשׁ	אִגִּישׁ	אִגָּשׁ
3 m. (plur.)	יִפְּלוּ	יִגְּשׂוּ	יִנָּגְשׂוּ	יִגִּישׂוּ	יִגָּשׂוּ
3 f.	תִּפְּלֶנָּה	תִּגְּשָׁנָה	תִּנָּגְשָׁנָה	תִּגִּישָׁנָה	תִּגָּשָׁנָה
2 m.	תִּפְּלוּ	תִּגְּשׂוּ	תִּנָּגְשׂוּ	תִּגִּישׂוּ	תִּגָּשׂוּ
2 f.	תִּפְּלֶנָּה	תִּגְּשָׁנָה	תִּנָּגְשָׁנָה	תִּגִּישָׁנָה	תִּגָּשָׁנָה
1	נִפֹּל	נִגַּשׁ	נִנָּגַשׁ	נִגִּישׁ	נִגָּשׁ
Fut. apoc.				יִגַּשׁ	
Imp. m.	נָפֹל	גַּשׁ	הִנָּגַשׁ	הִגַּשׁ	
f.	[regular]	גְּשִׁי	הִנָּגְשִׁי	הִגִּישִׁי	
m. (plur.)		גְּשׂוּ	הִנָּגְשׂוּ	הִגִּישׂוּ	
f.		גְּשָׁנָה	הִנָּגְשָׁנָה	הִגִּישָׁנָה	
Part. act.	נוֹפֵל	נוֹגֵשׁ		מִגִּישׁ	
pass.		נִגְּשׁ	נִגָּשׁ		מִגָּשׁ

	Kal.	Kal.	Niphal.	Hiphil.
Praet. 3 m.	סַב	סַבב	נִסַּב (נִחַל)	הִסַּב (הִסַּב)
3 f.	סָבָה	סָבָה	נִסְּבָה	הִסְּבָה
2 m.	סַבּוֹת	סַבְּבָת	נִסְּבּוֹת	הִסְּבּוֹת
2 f.	סַבּוֹת	סַבְּבָת	נִסְּבּוֹת	הִסְּבּוֹת
1	סַבּוֹתִי	סַבְּבָתִי	נִסְּבּוֹתִי	הִסְּבּוֹתִי
3 (plur.)	סָבוּ	סָבְבוּ	נִסְּבוּ	הִסְּבוּ
2 m.	סַבּוֹתֶם	סַבְּבַתֶּם	נִסְּבּוֹתֶם	הִסְּבּוֹתֶם
2 f.	סַבּוֹתֶן	סַבְּבַתֶּן	נִסְּבּוֹתֶן	הִסְּבּוֹתֶן
1	סַבּוֹנִי	סַבְּבוֹנִי	נִסְּבוֹנִי	הִסְּבוֹנִי
Inf. abs.	סֹבֵב			
const.	סֹב (גַּל)		הִסֵּב (הִחַל)	הִסֵּב
Fut.	יִסֵּב	יִסֵּב	יִסֵּב (יִדֵּם)	יִסֵּב (יִחַם)
3 f.	תִּסֵּב	תִּסֵּב	תִּסֵּב	תִּסֵּב
2 m.	תִּסֵּב	תִּסֵּב	תִּסֵּב	תִּסֵּב
2 f.	תִּסְּבִי	תִּסְּבִי	תִּסְּבִי	תִּסְּבִי
1	אִסֵּב	אִסֵּב	אִסֵּב	אִסֵּב
3 m. (plur.)	יִסְּבוּ	יִסְּבוּ	יִסְּבוּ	יִסְּבוּ (יִחַמוּ)
3 f.	תִּסְּבִינָה	תִּסְּבִינָה	תִּסְּבִינָה	תִּסְּבִינָה
2 m.	תִּסְּבוּ	תִּסְּבוּ	תִּסְּבוּ	תִּסְּבוּ
2 f.	תִּסְּבִינָה	תִּסְּבִינָה	תִּסְּבִינָה	תִּסְּבִינָה
1.	נִסֵּב	נִסֵּב	נִסֵּב	נִסֵּב
Fut. conv.	וַיִּסֵּב			וַיִּסֵּב
Imp. m.	סֵב		הִסֵּב	הִסֵּב
f.	סְּבִי		הִסְּבִי	הִסְּבִי
m.	סְּבוּ		הִסְּבוּ (הִרְמוּ)	הִסְּבוּ
f.	סְּבִינָה		הִסְּבִינָה	הִסְּבִינָה
Part. act.	סוֹבֵב			מִסֵּב
pass.	סוֹבֵב		נִסֵּב	

Hophal.	Poel.	Poal.	Pilpel.	Polpal.
הוֹסֵב (הָשֵׁב)	סוֹבֵב	סוֹבֵב	סִבֵּב	סִבֵּב
הוֹסֵבָה	סוֹבֵבָה	סוֹבֵבָה	סִבֵּבָה	סִבֵּבָה
הוֹסֵבִית	סוֹבֵבִית	סוֹבֵבִית	סִבֵּבִית	סִבֵּבִית
הוֹסֵבוֹת	סוֹבֵבוֹת	סוֹבֵבוֹת	סִבֵּבוֹת	סִבֵּבוֹת
הוֹסֵבוֹתִי	סוֹבֵבוֹתִי	סוֹבֵבוֹתִי	סִבֵּבוֹתִי	סִבֵּבוֹתִי
הוֹסֵבוּ	סוֹבְבוּ	סוֹבְבוּ	סִבְּבוּ	סִבְּבוּ
הוֹסֵבוּהֶם	סוֹבְבוֹתָם	סוֹבְבוֹתָם	סִבְּבוּתָם	סִבְּבוּתָם
הוֹסֵבוּתָן	סוֹבְבוֹתָן	סוֹבְבוֹתָן	סִבְּבוּתָן	סִבְּבוּתָן
הוֹסֵבוּנִי	סוֹבְבוּנִי	סוֹבְבוּנִי	סִבְּבוּנִי	סִבְּבוּנִי

הוֹסֵב	סוֹבֵב	סוֹבֵב	סִבֵּב	סִבֵּב
יוֹסֵב (יָשֵׁב)	יִסְוֵב	יִסְוֵב	יִסְבֵּב	יִסְבֵּב
תוֹסֵב	תִּסְוֵב	תִּסְוֵב	תִּסְבֵּב	תִּסְבֵּב
תוֹסֵב	תִּסְוֵב	תִּסְוֵב	תִּסְבֵּב	תִּסְבֵּב
תוֹסֵבִי	תִּסְוֵבִי	תִּסְוֵבִי	תִּסְבֵּבִי	תִּסְבֵּבִי
אוֹסֵב	אִסְוֵב	אִסְוֵב	אִסְבֵּב	אִסְבֵּב
יוֹסְבוּ	יִסְוְבוּ	יִסְוְבוּ	יִסְבְּבוּ	יִסְבְּבוּ
תוֹסְבִינָה	תִּסְוְבִנָּה	תִּסְוְבִנָּה	תִּסְבְּבִנָּה	תִּסְבְּבִנָּה
תוֹסְבוּ	תִּסְוְבוּ	תִּסְוְבוּ	תִּסְבְּבוּ	תִּסְבְּבוּ
תוֹסְבִינָה	תִּסְוְבִנָּה	תִּסְוְבִנָּה	תִּסְבְּבִנָּה	תִּסְבְּבִנָּה
נוֹסֵב	נִסְוֵב	נִסְוֵב	נִסְבֵּב	נִסְבֵּב

סוֹבֵב	סִבֵּב
סוֹבְבִי	סִבְּבִי
סוֹבְבוּ	סִבְּבוּ
סוֹבְבִינָה	סִבְּבִינָה
מִסְוֵב	מִסְבֵּב
מִסְוֵב	מִסְבֵּב

		Kal.	Kal.	Niphal.	Hiphi l
Praet.	3 m. (sing.)	קָם	מָת	נָקֹם	הִקִּים
	3 f.	קָמָה	מָתָה	נָקֹמָה	הִקִּימָה
	2 m.	קָמַתָּ	מָתָה	נָקֹמֹתָ	הִקִּימֹתָ
	2 f.	קָמַתְּ	מָתְ	נָקֹמוֹת	הִקִּימוֹת
	1	קָמַתִּי	מָתִי	נָקֹמוֹתִי	הִקִּימוֹתִי
	3 (plur.)	קָמוּ	מָתוּ	נָקֹמוּ	הִקִּימוּ
	2 m.	קָמַתְּם	מָתְם	נָקֹמוֹתְם	הִקִּימוֹתְם
	2 f.	קָמַתְן	מָתְן	נָקֹמוֹתְן	הִקִּימוֹתְן
	1	קָמַנּוּ	מָתְנוּ	נָקֹמוֹנוּ	הִקִּימוֹנוּ
Inf.	abs.	קֹם	מוֹת		הִקֵּם
	const.	קֹיֵם	מוֹת	הִקֹּם	הִקִּים
Fut.	3 m. (sing.)	יָקֹם	יָמוֹת	יִקֹּם	יִקִּים
	3 f.	תִּקֹּם	etc.	תִּקֹּם	תִּקִּים
	2 m.	תִּקֹּם		תִּקֹּם	תִּקִּים
	2 f.	תִּקְוִי		תִּקְוִי	תִּקִּימי
	1	אִקֹּם		אִקֹּם	אִקִּים
	3 m. (plur.)	יִקְוֹמוּ		יִקְוֹמוּ	יִקִּימוּ
	3 f.	תִּקְוִינָה		תִּקְוִינָה	תִּקִּימָנָה
	2 m.	תִּקְוֹמוּ		תִּקְוֹמוּ	תִּקִּימוּ
	2 f.	תִּקְוִינָה		תִּקְוִינָה	תִּקִּימָנָה
	1	נָקֹם		נָקֹם	נָקִים
Fut. apoc.		יָקֵם	יָמַת		יָקֵם
Imp.	2 m. (sing.)	קֹיֵם	מוֹת (מַת)	הִקֹּם	הִקֵּם
	2 f.	קְוִי		הִקְוִי	הִקִּימי
	2 m. (plur.)	קְוֹמוּ		הִקְוֹמוּ	הִקִּימוּ
	2 f.	קְוִינָה		הִקְוִינָה	הִקִּימָנָה
Part. act.		קָם	מָת		מִקִּים
pass.		קֹיֵם		נָקֹם	

Hophal.	Polel.	Polal.
הוֹקֵם	קוֹמֵם	קוֹמֵם
הוֹקֵמָה	קוֹמְמָה	קוֹמְמָה
הוֹקֵמֶת	קוֹמֶמֶת	קוֹמֶמֶת
הוֹקֵמֶת	קוֹמֶמֶת	קוֹמֶמֶת
הוֹקֵמֶתִי	קוֹמֶמְתִּי	קוֹמֶמְתִּי
הוֹקֵמוּ	קוֹמְמוּ	קוֹמְמוּ
הוֹקֵמְתֶם	קוֹמֶמְתֶם	קוֹמֶמְתֶם
הוֹקֵמְתֶן	קוֹמֶמְתֶן	קוֹמֶמְתֶן
הוֹקֵמְנוּ	קוֹמֶמְנוּ	קוֹמֶמְנוּ

הוֹקֵם	קוֹמֵם	קוֹמֵם
יֹוֹקֵם	יֹוֹקֵם	יֹוֹקֵם
תֹוֹקֵם	תֹוֹקֵם	תֹוֹקֵם
תֹוֹקֵם	תֹוֹקֵם	תֹוֹקֵם
תֹוֹקְמִי	תֹוֹקֶמְמִי	תֹוֹקֶמְמִי
אֹוֹקֵם	אֹוֹקֵם	אֹוֹקֵם
יֹוֹקְמוּ	יֹוֹקֶמְמוּ	יֹוֹקֶמְמוּ
תֹוֹקֶמְנָה	תֹוֹקֶמְמָנָה	תֹוֹקֶמְמָנָה
תֹוֹקְמוּ	תֹוֹקֶמְמוּ	תֹוֹקֶמְמוּ
תֹוֹקֶמְנָה	תֹוֹקֶמְמָנָה	תֹוֹקֶמְמָנָה
נֹוֹקֵם	נֹוֹקֵם	נֹוֹקֵם

קוֹמֵם	קוֹמֵם
קוֹמְמִי	קוֹמְמִי
קוֹמְמוּ	קוֹמְמוּ
קוֹמֶמְנָה	קוֹמֶמְנָה
מִקוֹמֵם	מִקוֹמֵם
מִקוֹמֵם	מִקוֹמֵם

Kal.
בָּן
בָּנָה
בָּנֶת
בָּנֶת
בָּנֶתִי
בָּנוּ
בָּנֶתְכֶם
בָּנֶתְכֶן
בָּנוּ

בֹּן
בִּין
יִבִּין
תִּבִּין
תִּבִּין
תִּבִּינִי
אִבִּין
יִבִּינוּ
תִּבִּינֶינָה
תִּבִּינוּ
תִּבִּינֶינָה
נִבִּין

יָבֹן
בִּין
בִּינִי
בִּינוּ
בָּן

		Kal.	Niphal.	Piel.
Praet. 3 m. (sing.)		מָצָא	נִמְצָא	מִצָּא
	3 f.	מָצְאָה	נִמְצְאָה	מִצְּאָה
	2 m.	מָצָאתָ	נִמְצָאתָ	מִצָּאתָ
	2 f.	מָצָאתְּ	נִמְצָאתְּ	מִצָּאתְּ
	1	מָצָאתִי	נִמְצָאתִי	מִצָּאתִי
	3 (plur.)	מָצְאוּ	נִמְצְאוּ	מִצְּאוּ
	2 m.	מָצַאתֶם	נִמְצַאתֶם	מִצְּאתֶם
	2 f.	מָצַאתְּ	נִמְצַאתְּ	מִצְּאתְּ
	1	מָצַאנוּ	נִמְצַאנוּ	מִצְּאנוּ
Inf.	abs.	מִצּוֹא		מִצָּא
	const.	מָצָא	הִמְצָא	מִצָּא
Fut.	3 m. (sing.)	יִמְצָא	יִמְצָא	יִמְצָא
	3 f.	תִּמְצָא	תִּמְצָא	תִּמְצָא
	2 m.	תִּמְצָא	תִּמְצָא	תִּמְצָא
	2 f.	תִּמְצָאִי	תִּמְצָאִי	תִּמְצָאִי
	1	אֶמְצָא	אֶמְצָא	אֶמְצָא
	3 m (plur.)	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ
	3 f.	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה
	2 m.	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ
	2 f.	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה
	1	נִמְצָא	נִמְצָא	נִמְצָא
<i>Fut. apoc.</i>				
Imp.	2 m. (sing.)	מָצָא	הִמְצָא	מִצָּא
	2 f.	מָצְאִי	הִמְצְאִי	מִצְּאִי
	2 m. (plur.)	מָצְאוּ	הִמְצְאוּ	מִצְּאוּ
	2 f.	מָצְאֶנָּה	הִמְצְאֶנָּה	מִצְּאֶנָּה
Part.	act.	מוֹצָא		מִמְצָא
	pass.	מִצּוֹא	נִמְצָא	

Pual.	Hiphil.	Hophal.	Hithpael.
הִתְמַצָּא	הִמְצִיא (הִמְצָא)	הִמְצָא	הִתְמַצָּא
הִתְמַצָּאָה	הִמְצִיָּאָה	הִמְצָאָה etc.	הִתְמַצָּאָה
הִתְמַצָּאת	הִמְצִיָּאת	הִמְצָאת	הִתְמַצָּאת
הִתְמַצָּאת	הִמְצִיָּאת	הִמְצָאת	הִתְמַצָּאת
הִתְמַצָּאתִי	הִמְצִיָּאתִי	הִמְצָאתִי	הִתְמַצָּאתִי
הִתְמַצָּאוּ	הִמְצִיָּאוּ	הִמְצָאוּ	הִתְמַצָּאוּ
הִתְמַצָּאתֶם	הִמְצִיָּאתֶם	הִמְצָאתֶם	הִתְמַצָּאתֶם
הִתְמַצָּאתָן	הִמְצִיָּאתָן	הִמְצָאתָן	הִתְמַצָּאתָן
הִתְמַצָּאנוּ	הִמְצִיָּאנוּ	הִמְצָאנוּ	הִתְמַצָּאנוּ
הִמְצָא			
הִתְמַצָּא	הִמְצִיא	הִמְצָא	הִתְמַצָּא
יִתְמַצָּא	יִמְצִיא	יִמְצָא (יִמְצָא)	יִתְמַצָּא
תִּתְמַצָּא	תִּמְצִיא	תִּמְצָא etc.	תִּתְמַצָּא
תִּתְמַצָּא	תִּמְצִיא	תִּמְצָא	תִּתְמַצָּא
תִּתְמַצָּאִי	תִּמְצִיָּאִי	תִּמְצָאִי	תִּתְמַצָּאִי
אִתְמַצָּא	אִמְצִיא	אִמְצָא	אִתְמַצָּא
יִתְמַצָּאוּ	יִמְצִיָּאוּ	יִמְצָאוּ	יִתְמַצָּאוּ
תִּתְמַצָּאנָה	תִּמְצִיָּאנָה	תִּמְצָאנָה	תִּתְמַצָּאנָה
תִּתְמַצָּאוּ	תִּמְצִיָּאוּ	תִּמְצָאוּ	תִּתְמַצָּאוּ
תִּתְמַצָּאנָה	תִּמְצִיָּאנָה	תִּמְצָאנָה	תִּתְמַצָּאנָה
נִתְמַצָּא	נִמְצִיא	נִמְצָא	נִתְמַצָּא
יִמְצָא			
הִתְמַצָּא	הִמְצִיא		הִתְמַצָּא
הִתְמַצָּאִי	הִמְצִיָּאִי		הִתְמַצָּאִי
הִתְמַצָּאוּ	הִמְצִיָּאוּ		הִתְמַצָּאוּ
הִתְמַצָּאנָה	הִמְצִיָּאנָה		הִתְמַצָּאנָה
מִתְמַצָּא	מִמְצִיא		מִתְמַצָּא
מִמְצָא (מִמְצָא)		מִמְצָא (מִמְצָא)	

		Kal.	Niphal.	Piel.	Pual.
Praet.	3 m.	גָּלָה (גָּלָה)	נִגְלָה	גָּלָה	גָּלָה
	3 f.	גָּלְתָה	נִגְלְתָה	גָּלְתָה	גָּלְתָה
	2 m.	גָּלִיתָ (נִגְלִיתָ)	נִגְלִיתָ (נִגְלִיתָ)	גָּלִיתָ (גָּלִיתָ)	גָּלִיתָ
	2 f.	גָּלִיתְּ etc.	נִגְלִיתְּ etc.	גָּלִיתְּ etc.	גָּלִיתְּ
	1	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי	גָּלִיתִי
	3 (pl.)	גָּלוּ (גָּלוּ)	נִגְלוּ	גָּלוּ	גָּלוּ
	2 m.	גָּלַתְּם	נִגְלַתְּם	גָּלַתְּם	גָּלַתְּם
	2 f.	גָּלַתְּ	נִגְלַתְּ	גָּלַתְּ	גָּלַתְּ
	1	גָּלִינוּ	נִגְלִינוּ	גָּלִינוּ	גָּלִינוּ
Inf.	abs.	גָּלָה	נִגְלָה	גָּלָה	גָּלָה
	const.	גָּלוּת	הִגְלוּת	גָּלוּת	גָּלוּת
Fut.	3 m.	יִגְלָה	יִנְגְּלָה	יִגְלָה	יִגְלָה
	3 f.	תִּגְלָה	תִּנְגְּלָה	תִּגְלָה	תִּגְלָה
	2 m.	תִּגְלָה	תִּנְגְּלָה	תִּגְלָה	תִּגְלָה
	2 f.	תִּגְלִי	תִּנְגְּלִי	תִּגְלִי	תִּגְלִי
	1	אֶגְלָה	אֶנְגְּלָה	אֶגְלָה	אֶגְלָה
	3 m. (plur.)	יִגְלוּ	יִנְגְּלוּ	יִגְלוּ	יִגְלוּ
	3 f.	תִּגְלִינָה	תִּנְגְּלִינָה	תִּגְלִינָה	תִּגְלִינָה
	2 m.	תִּגְלוּ	תִּנְגְּלוּ	תִּגְלוּ	תִּגְלוּ
	2 f.	תִּגְלִינָה	תִּנְגְּלִינָה	תִּגְלִינָה	תִּגְלִינָה
	1	נִגְלָה	נִנְגְּלָה	נִגְלָה	נִגְלָה
Fut. apoc.		יִגְלֶה	יִנְגְּלֶה	יִגְלֶה (יִגְלֶה)	
Imp.	2 m. (sing.)	גָּלָה	הִגְלָה	גָּלָה (גָּל)	
	2 f.	גָּלִי	הִגְלִי	גָּלִי	
	2 m. (plur.)	גָּלוּ	הִגְלוּ	גָּלוּ	
	2 f.	גָּלִינָה	הִגְלִינָה	גָּלִינָה	
Part.	act.	גָּלוּלָה		מִגְלָה	
	pass.	גָּלוּי	נִגְלָה		מִגְלָה

Hiphil.	Hophal.	Hithpacl.	Hithpalel.
הִגָּלָה	הִגָּלָה	הִתְגָּלָה	הִשְׁתַּחֲוָה
הִגָּלְתָּהּ	הִגָּלְתָּהּ	הִתְגָּלְתָּהּ	
הִגָּלִיתְּ (הִגָּלִיתִּי)	הִגָּלִיתְּ	הִתְגָּלִיתְּ	הִשְׁתַּחֲוִיתְּ
etc. הִגָּלִיתִּי	הִגָּלִיתִּי	הִתְגָּלִיתִּי	הִשְׁתַּחֲוִיתִּי
הִגָּלִיתִּי	הִגָּלִיתִּי	הִתְגָּלִיתִּי	הִשְׁתַּחֲוִיתִּי
הִגָּלוּ	הִגָּלוּ	הִתְגָּלוּ	הִשְׁתַּחֲוּוּ
הִגָּלִיתֶם	הִגָּלִיתֶם	הִתְגָּלִיתֶם	הִשְׁתַּחֲוִיתֶם
הִגָּלִיתָן	הִגָּלִיתָן	הִתְגָּלִיתָן	
הִגָּלִינוּ	הִגָּלִינוּ	הִתְגָּלִינוּ	
<hr/>			
הִגָּלָה	הִגָּלָה	הִתְגָּלָה	הִשְׁתַּחֲוָה
הִגָּלְתָּ	הִגָּלְתָּ	הִתְגָּלְתָּ	הִשְׁתַּחֲוָה
יִגָּלָה	יִגָּלָה	יִתְגָּלָה	יִשְׁתַּחֲוָה
תִּגָּלָה	תִּגָּלָה	תִּתְגָּלָה	תִּשְׁתַּחֲוָה
תִּגָּלָה	תִּגָּלָה	תִּתְגָּלָה	תִּשְׁתַּחֲוָה
תִּגָּלִי	תִּגָּלִי	תִּתְגָּלִי	
אִגָּלָה	אִגָּלָה	אִתְגָּלָה	אִשְׁתַּחֲוָה
יִגָּלוּ	יִגָּלוּ	יִתְגָּלוּ	יִשְׁתַּחֲוּוּ
תִּגָּלִינָה	תִּגָּלִינָה	תִּתְגָּלִינָה	
תִּגָּלוּ	תִּגָּלוּ	תִּתְגָּלוּ	תִּשְׁתַּחֲוּוּ
תִּגָּלִינָה	תִּגָּלִינָה	תִּתְגָּלִינָה	
נִגָּלָה	נִגָּלָה	נִתְגָּלָה	נִשְׁתַּחֲוָה
יִגָּל		יִתְגָּל	יִשְׁתַּחֲוָה
הִגָּלָה (הִגָּל)		הִתְגָּלָה	
הִגָּלִי		הִתְגָּלִי	הִשְׁתַּחֲוִי
הִגָּלוּ		הִתְגָּלוּ	הִשְׁתַּחֲוּוּ
הִגָּלִינָה		הִתְגָּלִינָה	
מִגָּלָה		מִתְגָּלָה	מִשְׁתַּחֲוָה
	מִגָּלָה		

216 Par. XVII. לה" & פי.

	Kal.	Hiphil.
Praet.	יָרָה	הוֹרָה
3 f.	יָרְתָה	הוֹרְתָה
2 m.	יָרִית	הוֹרִית
2 f.	יָרִית	הוֹרִית
1	יָרִיתִי	הוֹרִיתִי
3 (plur.)	יָרוּ	הוֹרוּ
2 m.	יָרִיתֶם	הוֹרִיתֶם
2 f.	יָרִיתֶן	הוֹרִיתֶן
1	יָרִינוּ	הוֹרִינוּ
Inf. abs.	יָרָה	
const.	יָרוּת	הוֹרוֹת
Fut.	יִירָה	יוֹרָה
3 f.	תִּירָה	תוֹרָה
2 m.	תִּירָה	תוֹרָה
2 f.	תִּירִי	תוֹרִי
1	אִירָה	אוֹרָה
3 (plur.)	יִירוּ	יורו
3 f.	תִּירְיֶנָּה	תוֹרְיֶנָּה
2 m.	תִּירוּ	תורו
2 f.	תִּירְיֶנָּה	תוֹרְיֶנָּה
1	נִירָה	נוֹרָה
Fut. apoc.		יִיור
Imp.	יָרָה	הוֹרָה
2 f.	יָרִי	הוֹרִי
2 m. (plur.)	יָרוּ	הוֹרוּ
2 f.	יָרִינָה	הוֹרִינָה
Part. act.	יֹורָה	מוֹרָה
pass.	יָרוּי	

Par. XVIII. Verbs לא" & פן.

	Kal.	Niphal.	Hiphil.
	נָשָׂא	נָשָׂא	הִשָּׂיא *
	נָשְׂאָה	נָשְׂאָה	הִשָּׂיָה
	(as לָא)	נָשְׂאת	הִשָּׂאת
		נָשְׂאת	הִשָּׂאת
		נָשְׂאתִי	הִשָּׂאתִי
		נָשְׂאוּ	הִשָּׂאוּ
		נָשְׂאתֶם	הִשָּׂאתֶם
		נָשְׂאתֶן	הִשָּׂאתֶן
		נָשְׂאנוּ	הִשָּׂאנוּ
	נָשׂוּא	הִנָּשָׂא	הִשָּׂא
	נָשְׂאת		
	יִשָּׂא	יִנָּשָׂא	יִשָּׂיא
	תִּשָּׂא	(as לָא)	
	תִּשָּׂא		
	תִּשָּׂאִי		
	אִשָּׂא		
	יִשָּׂאוּ		יִשָּׂיאוּ
	תִּשָּׂאנָה		
	תִּשָּׂאוּ		תִּשָּׂיאוּ
	תִּשָּׂאנָה		
	נָשָׂא		
	שָׂא		
	שָׂאִי		
	שָׂאוּ		
	שָׂאנָה		
	נָשָׂא		
	נָשׂוּא		

* From נָשָׂא (net נָשָׂא).

Par. XIX. לה' & פה.

	Kal.	Hiphil.
Praet.	נָטָה	הִנָּה
3 f.	נָטְתָה	הִנָּתָה
2 m.	(as נָטָה)	הִנָּתִית
2 f.		הִנָּתִית
1		הִנָּתִיתִי
3 (plur.)		הִנָּתוּ
2 m.		הִנָּתִיתָם
2 f.		הִנָּתִיתֶן
1		הִנָּתִינוּ
Inf. abs.	נָטֶה	
const.	נָטוּת	הִנָּחוּת
Fut.	יָנִיחַ	יָנִיחַ
3 f.	תָּנִיחַ	תָּנִיחַ
2 m.	תָּנִיחַ	תָּנִיחַ
2 f.	תָּנִיחַ	תָּנִיחַ
1	אָנִיחַ	אָנִיחַ
3 (plur.)	יָנִיחוּ	יָנִיחוּ
3 f.	תָּנִינָה	תָּנִינָה
2 m.	תָּנִיחוּ	תָּנִיחוּ
2 f.	תָּנִינָה	תָּנִינָה
1	נָטָה	נָטָה
Fut. apoc.	יִט	יִט
Imp.	נָטֵה (הֵט)	הִנָּה
2 f.	(as נָטָה)	הִנָּתִי
2 m. (plur.)		הִנָּתוּ
2 f.		הִנָּתִינוּ
Part. act.	נוֹטֶה	מִנָּה
pass.	נֹטֵי	

Par. XX. Verb **בָּנָה**. 217

Kal.	Hiphil.	Hophal.
בֵּא	הִבִּיא	הוּבֵא
בָּאָה	הִבִּיֹּאָה	הוּבֵאָה
בָּאת	הִבִּיֹּאת	הוּבֵאָתָה
בָּאת		
בָּאתִי	הִבִּיֹּאתִי	
בָּאוּ (באוּ)	הִבִּיאוּ	הוּבְאוּ
בָּאתֶם	הִבִּיֹּאתֶם	
...	...	
בָּאוּ	הִבִּיאוּ	
בָּאוּ (בא)	הִבִּיא	
יָבֹא	יִבִּיא	יֻבֵּא
תָּבוֹא	תִּבִּיא	
תָּבוֹא	תִּבִּיא	
תָּבוֹאִי		
אָבוֹא	אִבִּיא	
יָבוֹאוּ	יִבִּיאוּ	יֻבְּאוּ
תָּבֹאֵנָה	תִּבִּיֵּאֵנָה	
תָּבֹאוּ	תִּבִּיאוּ	
...	...	
נָבֹא	נִבִּיא	
	נִבֵּא	
פֹּא	הִבִּיא	
פָּוִי	הִבִּיֹּאִי	
פָּוִי	הִבִּיאוּ	
...	...	
פֹּא	מִבִּיא	מֻבֵּא

			Kal.		
			Masc.	Fem.	Fem. Segh.
Verbs final	Pattahh	act.	קוּטֵל (קֻטְּלָה)	קֻטְּלָה	קֻטְּלָת
—	—	pass.	קֻטֵּל	קֻטֵּלָה	
—	Tseri	act.	יִשָּׁן	יִשָּׁנָה	יִשָּׁנָת
—	Hholem	act.	יִגָּר	יִגָּרָה	
ע" gutt.		act.	זִעֵק	זִעֵקָה	זִעֵקָת
ל" gutt.		act.	שִׁמַּעַ	שִׁמַּעָה	שִׁמַּעָת
עו"		act.	קָם	קָמָה	
לה"		act.	גָּלָה (גֻּלְּיָה)	גֻּלְּיָה	
		pass.	גֻּלְּיָה	גֻּלְּיָה	
Niphil.					
regular			נִקְטַל	נִקְטַלָּה	נִקְטַלָּת
פ" gutt.			נִעְמַד	נִעְמַדָּה	נִעְמַדָּת
עע"			נָסַב	נָסַבָּה	
עו"			נָקוּם	נָקוּמָה	
Piel.					
regular			מִקְטַל	מִקְטַלָּה	מִקְטַלָּת
עו"			מִבְרָךְ	מִבְרָכָה	מִבְרָכָת
לה"			מִגָּלָה	מִגָּלָה	
PoEL of עע"			מִסוּבָּב	מִסוּבָּבָה	מִסוּבָּבָת
Pual.					
regular			מִקְטַל	מִקְטַלָּה	מִקְטַלָּת
Hiphil.					
regular			מִקְטִיל	מִקְטִילָה	מִקְטִילָת
פ" gutt.			מִעֲמִיד	מִעֲמִידָה	מִעֲמִידָת
עע"			מִסֵּב	מִסֵּבָה	
עו"			מִקִּים	מִקִּימָה	
Hophal.					
regular			מִקְטַל	מִקְטַלָּה	מִקְטַלָּת
Hithpael.					
regular			מִתְקַטֵּל	מִתְקַטֵּלָה	מִתְקַטֵּלָת

		Kal.	
Plur. masc.	Plur. Fem.	Masc.	Fem.
קָטְלִים	קָטְלוֹת	Dec. VII. b.	Dec. X. XIII.
קָטְלוּם	קָטְלוֹת	III. c.	X.
יִשְׁנִים	יִשְׁנוֹת	V. e.	XI. XIII.
יִגְרִים	יִגְרוֹת	II. c.	X.
זָקְקִים	זָקְקוֹת	VII.	X. XIII.
שָׁמְעִים	שָׁמְעוֹת	VII.	X. XIII.
קָמִים	קָמוֹת	I.	X.
גָּלִים	גָּלוֹת	IX. a.	X.
גָּלוּיִם	גָּלוּיוֹת	III. c.	X.
		Niphal.	
נִקְטְלִים	נִקְטְלוֹת	II.	XI. XIII.
נִעְמְדִים	נִעְמְדוֹת	II.	XI. XIII.
נִסְבִּים	נִסְבוֹת	VIII.	X.
נִקְוָמִים	נִקְוָמוֹת	III. c.	X.
		Piel.	
מִקְטְלִים	מִקְטְלוֹת	VII. c.	X. XIII.
מִבְרָכִים	מִבְרָכוֹת	VII.	X. XIII.
מִגָּלִים	מִגָּלוֹת	IX.	X.
מִסּוֹבְבִים	מִסּוֹבְבוֹת	VII. b.	X. XIII.
		Pual.	
מִקְטְלִים	מִקְטְלוֹת	II.	XI. XIII.
		Hiphil.	
מִקְטִילִים	מִקְטִילוֹת	I.	X. XIII.
מִעֲמִידִים	מִעֲמִידוֹת	I.	X. XIII.
מִסְבִּים	מִסְבוֹת	VIII.	X.
מִקְיָמִים	מִקְיָמוֹת	III.	X.
		Hophal.	
מִקְטְלִים	מִקְטְלוֹת	II.	XI. XIII.
		Hithpael.	
מִתְקַטְלִים	מִתְקַטְלוֹת	VII. c.	X. XIII.

Suffixes.	Sing. 1.	2 masc.	2 fem.	3 masc.	3 fem.
Kal.	קטלני	קטלך	קטלך	קטלו קטלהו	קטלה
Praet.					
3 f.	קטלתני	קטלתך	קטלתך	קטלתהו קטלתו	קטלתה
2 m.	קטלתני	—	—	קטלתהו	קטלתה
	קטלתני			קטלתו	
2 f.	קטלתני	—	—	קטלתיו	קטלתיה
	קטלתני			קטלתיהו	
1	—	קטלתיה	קטלתיה	קטלתיו	קטלתיה
3 (plur.)	קטלוני	קטלוך	קטלוך	קטלוהו	קטלוה
2 m.	קטלתוני	—	—	קטלתוהו	קטלתוה
1	—	קטלנוך	קטלנוך	קטלנוהו	קטלנוה
Inf.	קטלי (בְּחָרִי)	קטלך קטלך	קטלך (רְקַעְךָ)	קטלו (פְּעֻמּוֹ)	קטלה
Fut.	יִקְטֹלֵנִי	יִקְטֹלְךָ	יִקְטֹלְךָ	יִקְטֹלְהוּ	יִקְטֹלְהָ
3 m. with epenth. כ	יִקְטֹלֵנִי	יִקְטֹלְךָ	—	יִקְטֹלְנוּ	יִקְטֹלְנָה
3 (pl.)	יִקְטֹלֵנוּ (יִקְטֹלְנֵנוּ)	יִקְטֹלְכֶם	יִקְטֹלְכֶם	יִקְטֹלְהוּ (יִקְטֹלְנָהוּ)	יִקְטֹלְהָ
Imp.	קטלני שְׁמַעְנִי	—	—	קטלהו	קטלה
Piel	קטלני	קטלך	קטלך	קטלו	קטלה
Hiph. fut.	יִקְטִילֵנִי	יִקְטִילְךָ	יִקְטִילְךָ	יִקְטִילְהוּ	יִקְטִילְהָ

Pler. 1.	2 masc.	2 fem.	3 masc.	3 fem.
קטלנו	קטלכם	קטלכן	קטלם	קטלן
קטלחנו	קטלחכם	קטלחכן	קטלחם	קטלחן
קטלחנו	—	—	קטלחם	קטלחן
קטלחינו	—	—	קטלחים	קטלחין
קטלחנו	—	—	קטלחים	קטלחין
—	קטלחיכם	קטלחיכן	קטלחים	קטלחין
קטלחנו	קטלחכם	קטלחכן	קטלחם	קטלחן
קטלחנו	—	—	קטלחום	קטלחון
—	קטלחונכם	קטלחונכן	קטלחום	קטלחון
קטלנו	קטלכם	קטלכן	קטלם	קטלן
קטלנו	קטלכם	קטלכן	בקעם	קטלן
(חננכם)	קטלכם	קטלכן	(אהבם)	
יקטלנו	יקטלכם	יקטלכן	יקטלם	יקטלן
יקטלנו	יקטלכם	יקטלכן	ילבשם	יקטלן
יקטלנו	יקטלכם	יקטלכן	ימצאם	יקטלן
יקטלנו	יקטלכם	יקטלכן	יקטלום	יקטלון
קטלנו	—	—	קטלם	—
שמעונו	—	—	—	—
קטלנו	קטלכם	קטלכן	קטלם	קטלן
1 pers. Fut.	אצמחכם	—	—	—
יקטילנו	יקטילכם	יקטילכן	יקטילם	יקטילן

Suffixes.		Sing. 1.	2 masc.	3 masc.	Plur. 3 masc.
Kal.	Praet.	עָשִׂי	עָשָׂה	עָשָׂהוּ	עָשׂוּם
	3 f.	עָשִׂיתִי	עָשִׂיתָהּ	עָשִׂיתוּ	עָשִׂיתָם
	2 m.	עָשִׂיתָנִי } עָשִׂיתָנִי }	—	עָשִׂיתוּ } עָשִׂיתָהוּ }	עָשִׂיתָם
	1	—	עָשִׂיתִיךָ	עָשִׂיתִיו } עָשִׂיתִיהוּ }	עָשִׂיתִים
	3 (plur.)	עָשִׂוּנִי	עָשִׂוְךָ	עָשִׂוּהוּ	עָשִׂוּם
Inf.		עָשִׂי	עָשִׂתָהּ	עָשִׂתוּ } עָשִׂהוּ }	עָשִׂתָם
	Fut. 3 m.	יַעֲשֶׂנִי	יַעֲשֶׂהּ	יַעֲשֶׂהוּ } יַעֲשֶׂהוּ }	יַעֲשֶׂם
	3 m. with } epenth. נ	יַעֲשֶׂנִי	יַעֲשֶׂהּ	יַעֲשֶׂנָה	—
	1	—	יַעֲשֶׂהּ	יַעֲשֶׂהוּ	יַעֲשֶׂם
	3 m. (plur.)	יַעֲשֶׂוּנִי	יַעֲשֶׂוְךָ	יַעֲשֶׂוּהוּ	יַעֲשֶׂוּם
Imp. m.		עֲנֵנִי	—	עֲנֵהוּ	עֲנֵם
Piel.	Praet. 3 m.	צָוֵנִי	צָוָהּ	צָוָהוּ	צָוָם
	Fut. 3 m.	יַצְוֵנִי	יַצְוָהּ	יַצְוָהוּ	יַצְוָם
	3 m. with } epenth. נ	יַצְוֵנִי	יַצְוָהּ	יַצְוֵנָה	—
Hiph.	Praet.	הִפְנֵנִי	הִפְנָהּ	הִפְנָהוּ	הִפְנָם
	Fut. with } epenth. נ	יִפְנֵנִי	יִפְנָהּ	יִפְנָהוּ	—

No. I. Noun masc. ending with a consonant.

Abs. (sing.)	כֹּסֶם <i>a horse.</i>	(plur.)	סוּסִים <i>horses.</i>
Suff. 1	סוּסִי <i>my horse,</i>		סוּסֵי <i>my horses.</i>
2 m.	סוּסְךָ <i>thy</i> —		סוּסֶיךָ <i>thy</i> —
2 f.	סוּסְךָ <i>thy</i> —		סוּסֶיךָ <i>thy</i> —
3 m.	סוּסוֹ <i>his</i> —		סוּסָיו <i>his</i> —
3 f.	סוּסֶיהָ <i>her</i> —		סוּסֶיהָ <i>her</i> —
1 (plur.)	סוּסֵינוּ <i>our</i> —		סוּסֵינוּ <i>our</i> —
2 m.	סוּסֵיכֶם <i>your</i> —		סוּסֵיכֶם <i>your</i> —
2 f.	סוּסֵיכֶן <i>your</i> —		סוּסֵיכֶן <i>your</i> —
3 m.	סוּסֵיהֶם <i>their</i> —		סוּסֵיהֶם <i>their</i> —
3 f.	סוּסֵיהֶן <i>their</i> —		סוּסֵיהֶן <i>their</i> —

No. II. Noun masc. ending with a Quiescent.

Abs. (sing.)	אָב <i>father.</i>	Abs. (sing.)	אָב <i>father.</i>
Suff. 1	אָבִי <i>my father.</i>	Pl. 1.	אָבֵינוּ <i>our father.</i>
2 m.	אָבֶיךָ <i>thy</i> —	2 m.	אָבֵיכֶם <i>your</i> —
2 f.	אָבֶיךָ <i>thy</i> —	2 f.	אָבֵיכֶן <i>your</i> —
3 m.	אָבִיו, אָבֵיהוּ <i>his</i> —	3 m.	אָבֵיהֶם <i>their</i> —
3 f.	אָבֵיהָ <i>her</i> —	3 f.	אָבֵיהֶן <i>their</i> —

No. III. Noun feminine.

Abs. (sing.)	תּוֹרָה <i>a law.</i>	(plur.)	תּוֹרוֹת <i>laws.</i>
Suff. 1	תּוֹרָתִי <i>my law.</i>		תּוֹרוֹתֵי <i>my laws.</i>
2 m.	תּוֹרָתְךָ <i>thy</i> —		תּוֹרוֹתֶיךָ <i>thy</i> —
2 f.	תּוֹרָתְךָ <i>thy</i> —		תּוֹרוֹתֶיךָ <i>thy</i> —
3 m.	תּוֹרָתוֹ <i>his</i> —		תּוֹרוֹתָיו <i>his</i> —
3 f.	תּוֹרָתָהּ <i>her</i> —		תּוֹרוֹתֶיהָ <i>her</i> —
1 (plur.)	תּוֹרָתֵנוּ <i>our</i> —		תּוֹרוֹתֵינוּ <i>our</i> —
2 m.	תּוֹרָתֵכֶם <i>your</i> —		תּוֹרוֹתֵיכֶם <i>your</i> —
2 f.	תּוֹרָתֵכֶן <i>your</i> —		תּוֹרוֹתֵיכֶן <i>your</i> —
3 m.	תּוֹרָתָם <i>their</i> —		תּוֹרוֹתֵיהֶם <i>their</i> —
3 f.	תּוֹרָתָהֶן <i>their</i> —		תּוֹרוֹתֵיהֶן <i>their</i> —

	Sing. abs.	Const.	Light Suff.	Grave Suff.
DEC. I. SINGULAR. § 345.				
(a)	סוּם	סוּם	סוּמִי	סוּמְכֶם
(b)	גְּבוּר	גְּבוּר	גְּבוּרִי	גְּבוּרְכֶם
(c)	שְׁפוּט	שְׁפוּט	שְׁפוּטִי	שְׁפוּטְכֶם
(d)	אֱלוֹהֶה	אֱלוֹהֶה	אֱלוֹהִי	אֱלוֹהֶיכֶם

DEC. II. SINGULAR. § 347.				
(a)	דָּם	דָּם	דָּמִי	דָּמְכֶם (once)
(b)	פּוֹכֵב	פּוֹכֵב	פּוֹכְבִי	פּוֹכְבְּכֶם
(c)	פּוֹבֵעַ	פּוֹבֵעַ	פּוֹבְעִי	פּוֹבְעְכֶם
(d)	שָׂד	שָׂד	שָׂדִי	שָׂדְכֶם

DEC. III. SINGULAR. § 350.				
(a)	פְּקִיד	פְּקִיד	פְּקִידִי	פְּקִידְכֶם
(b)	מְלִיץ	מְלִיץ	מְלִיצִי	מְלִיצְכֶם
(c)	קְטוּל	קְטוּל	קְטוּלִי	קְטוּלְכֶם
(d)	זָכְרוֹן	זָכְרוֹן	זָכְרוֹנִי	זָכְרוֹנְכֶם
(e)	חֲזִיוֹן	חֲזִיוֹן (עֲצִבוֹן)	חֲזִיוֹנִי	חֲזִיוֹנְכֶם
(f)	מָנוֹס	מָנוֹס	מָנוֹסִי	מָנוֹסְכֶם
(g)	אָבוֹס	אָבוֹס	אָבוֹסִי	אָבוֹסְכֶם
(h)	גְּדוּל	גְּדָל-		

DEC. IV. SINGULAR. § 353.				
(a)	דָּבָר	דָּבָר	דָּבָרִי	דָּבָרְכֶם
(b)	לֵבָב	לֵבָב	לֵבָבִי	לֵבָבְכֶם
(c)	חֶכֶם	חֶכֶם	חֶכְמִי	חֶכְמְכֶם
(d)	שַׁעַר	שַׁעַר	שַׁעְרִי	שַׁעְרְכֶם
(e)	עֵמֶק	עֵמֶק	עֵמְקִי	עֵמְקְכֶם
(f)	פְּנֵה	פְּנֵה	פְּנֵי	פְּנֵיכֶם
(g)	צָבָא			

Plural abs.

Light suff.

Const.

Grave suff.

DEC. I. PLURAL.

סוֹסִים	סוֹסִי	סוֹסִי	סוֹסִיכֶם
גְּבוּרִים	גְּבוּרִי	גְּבוּרִי	גְּבוּרִיכֶם
שְׁפוּטִים	שְׁפוּטִי	שְׁפוּטִי	שְׁפוּטִיכֶם
אֱלֹהִים	אֱלֹהִי	אֱלֹהִי	אֱלֹהִיכֶם

DEC. II. PLURAL.

דָּמִים	דָּמִי	דָּמִי	דָּמִיכֶם
פּוֹכְבִּים	פּוֹכְבִּי	פּוֹכְבִּי	פּוֹכְבִּיכֶם
פּוֹבְעִים	פּוֹבְעִי	פּוֹבְעִי	פּוֹבְעִיכֶם
שָׂדִים	שָׂדִי	שָׂדִי	שָׂדִיכֶם

DEC. III. PLURAL.

פְּקִידִים	פְּקִידִי	פְּקִידִי	פְּקִידִיכֶם
מְלִיצִים	מְלִיצִי	מְלִיצִי	מְלִיצִיכֶם
קְטוּלִים	קְטוּלִי	קְטוּלִי	קְטוּלִיכֶם
זְכֻרֹנִים	זְכֻרֹנִי	זְכֻרֹנִי	זְכֻרֹנִיכֶם
חֲזִזֹנוֹת (חֲשִׁבֹנוֹת)	(as Dec. X.)		
מְנוּסִים	מְנוּסִי	מְנוּסִי	מְנוּסִיכֶם
אֲבוּסִים	אֲבוּסִי	אֲבוּסִי	אֲבוּסִיכֶם

DEC. IV. PLURAL.

דְּבָרִים	דְּבָרִי	דְּבָרִי	דְּבָרִיכֶם
לִבָּבִים	לִבָּבִי	לִבָּבִי	לִבָּבִיכֶם
חֲכָמִים	חֲכָמִי	חֲכָמִי	חֲכָמִיכֶם
שַׁעְרִים	שַׁעְרִי	שַׁעְרִי	שַׁעְרִיכֶם
עֲמָקִים	עֲמָקִי	עֲמָקִי	עֲמָקִיכֶם
כְּנָפִים	כְּנָפִי	כְּנָפִי	כְּנָפִיכֶם
צְבָאוֹת	צְבָאוֹת		(צְבָאוֹתֶם)

	Sing. abs.	Const.	Light suff.	Grave suff.
(h)	עֶשֶׂן	עֶשֶׂן (עֶשֶׂן)		
(i)	צֶלַע	צֶלַע (צֶלַע)	צֶלַעִי	

DEC. V. SINGULAR. § 356.

(a)	זָקֵן	זָקֵן	זָקֵנִי	זָקֵנְכֶם
(b)	חָצֵר	חָצֵר	חָצֵרִי	חָצֵרְכֶם
(c)	כְּתָף	כְּתָף	כְּתָפִי	כְּתָפְכֶם
(d)	כָּבֵד	כָּבֵד (כָּבֵד)	כָּבֵדִי	כָּבֵדְכֶם

DEC. VI. SINGULAR. A class. § 359.

(a)	מֶלֶךְ (מֶלֶךְ)	מֶלֶךְ	מֶלְכִי	מֶלְכְּכֶם
(b)	נֶעַר etc.	נֶעַר	נֶעְרִי	נֶעְרְכֶם
(c)	זֶרַע	זֶרַע (זֶרַע)	זֶרְעִי	זֶרְעְכֶם

E class.

(d)	סֶפֶר	סֶפֶר	סֶפְרִי	סֶפְרְכֶם
(e)	קֶבֶר	קֶבֶר	קֶבְרִי	קֶבְרְכֶם
(f)	חֶלֶק	חֶלֶק	חֶלְקִי	חֶלְקְכֶם
(g)	חֶלֶד	חֶלֶד	חֶלְדִּי	חֶלְדְּכֶם
(h)	נֶצַח	נֶצַח	נֶצְחִי	נֶצְחְכֶם

O class.

(i)	בָּקָר	בָּקָר	בָּקָרִי	בָּקָרְכֶם
(j)	קָמָץ	קָמָץ	קָמָצִי	קָמָצְכֶם
(k)	פָּעַל	פָּעַל	פָּעַלִי (פָּעַלִי)	פָּעַלְכֶם
(l)	קָדַשׁ	קָדַשׁ	קָדַשִׁי	קָדַשְׁכֶם

Plur. abs.	Light suff.	Const.	Grave suff.
עֲשָׁנִים	עֲשָׁנִי	עֲשָׁנִי	עֲשָׁנִיכֶם
צִלָּעִים	צִלָּעִי	צִלָּעִי	צִלָּעִיכֶם

DEC. V. PLURAL.

זִקְנִים	זִקְנִי	זִקְנִי	זִקְנִיכֶם
חֲצִירִים	חֲצִירִי	חֲצִירִי	חֲצִירִיכֶם
כְּתָפוֹת	(as Dec. XI.)		
כַּבָּדִים	כַּבָּדִי	כַּבָּדִי	כַּבָּדִיכֶם

DEC. VI. PLURAL. A class.

מַלְכִּים	מַלְכִּי	מַלְכִּי	מַלְכִּיכֶם
נַעֲרִים	נַעֲרִי	נַעֲרִי	נַעֲרִיכֶם
זִרְעִים	זִרְעִי	זִרְעִי	זִרְעִיכֶם

E class.

סַפְּרִים	סַפְּרִי	סַפְּרִי	סַפְּרִיכֶם
קַבְּרִים	קַבְּרִי	קַבְּרִי	קַבְּרִיכֶם
חֲלָקִים	חֲלָקִי (חֲקָרִי)	חֲלָקִי	חֲלָקִיכֶם
חֲלָדִים etc.	חֲלָדִי	חֲלָדִי	חֲלָדִיכֶם
נִצְחִים	נִצְחִי	נִצְחִי	נִצְחִיכֶם

O class.

בַּקְּרִים	בַּקְּרִי	בַּקְּרִי	בַּקְּרִיכֶם
קַמְצִים	קַמְצִי	קַמְצִי	קַמְצִיכֶם
פַּעֲלִים	פַּעֲלִי	פַּעֲלִי	פַּעֲלִיכֶם
קַדְשִׁים	קַדְשִׁי	קַדְשִׁי	קַדְשִׁיכֶם

Segholates of roots עו and עי. (q) דוּד, const. דוּד, pl. דוּדִים

(m) מוּת, const. מוּת שוּרִים — שוּר (r)

(n) תוּךְ — תוּךְ *Segholates of roots לָהּ.*

(o) חוּל — חוּל (s) פּוּרִי, suff. פּוּרִי, const. פּוּרִי (פּוּרִי)

(p) עוּר — עוּר, pl. עוּרִים (t) חוּצִי — חוּצִי (חוּצִי)

DEC. VII. SINGULAR. § 371.

	Sing. abs.	Const.	Light Suff.	Grave Suff.
(a)	שֵׁם	שֵׁם (שֵׁם)	שְׁמִי	שְׁמֶכֶם
(b)	אוֹיֵב	אוֹיֵב	אוֹיְבִי	אוֹיְבֶכֶם
(c)	מִקְטָל	מִקְטָל	מִקְטָלִי	מִקְטָלְכֶם
(d)	מִזְבֵּחַ	מִזְבֵּחַ	מִזְבְּחִי	מִזְבְּחֶכֶם
(e)	מִקֵּל	מִקֵּל	מִקְלִי	מִקְלֶכֶם
(f)	מִפְתָּח	מִפְתָּח	—	—
(g)	עֵץ	עֵץ	עֵצִי	עֵצְכֶם

DEC. VIII. SINGULAR. § 374.

(a)	יָם	יָם (יָם)	יָמִי	יָמֶכֶם
(b)	אֶף	אֶף	אֶפִּי	אֶפְכֶם
(c)	מֶד	מֶד	מֶדִּי	מֶדְכֶם
(d)	לֵב	לֵב (לֵב-)	לִבִּי	לִבְכֶם
(e)	חֵק	חֵק (חֵק-)	חֵקִי	חֵקְכֶם
(f)	עוֹ	עוֹ (עוֹ-)	עוֹי (עוֹ)	עוֹכֶם
(g)	גִּמְלָה			
(h)	מִגֵּן	מִגֵּן	מִגְנִי	מִגְנֶכֶם
(i)	חֵי	חֵי		
(j)	שֹׁר	שֹׁר	שֹׁרִי	שֹׁרְכֶם
(k)	לַח	לַח	לַחִי	

DEC. IX. SINGULAR. § 377.

(a)	חֹזֶה	חֹזֶה	חֹזִי	חֹזְכֶם
(b)	שֹׁדֶה	שֹׁדֶה	שֹׁדִי	שֹׁדְכֶם

Segholates of לָה continued.

Inf. Segholates.

(u) הָלִי, const.	הָלִי, suff.	הָלִי (x) הָלִי, const.	הָלִי, suff.
(v) הָלִי, plur.	הָלִי [pl.]	הָלִי (y) הָלִי —	הָלִי —
(w) הָלִי, —	הָלִי	הָלִי (z) הָלִי —	הָלִי, pl.
		הָלִי (yy) הָלִי, קטל.	הָלִי (zz) הָלִי, קטל.

DEC. VII. PLURAL.

Plural abs.	Light suff.	Const.	Grave suff.
שְׂמוֹת	שְׂמוֹתִי	שְׂמוֹת	שְׂמוֹתֵיכֶם
אוֹיְבִים	אוֹיְבִי	אוֹיְבִי	אוֹיְבֵיכֶם
מְקַטְלִים	מְקַטְלִי	מְקַטְלִי	מְקַטְלֵיכֶם
מַזְבְּחוֹת	מַזְבְּחוֹתִי	מַזְבְּחוֹת	מַזְבְּחוֹתֵיכֶם
מַקְלוֹת	(as Dec. XIII.)		
מַפְתָּחִים			
עֲצִים	עֲצִי	עֲצִי	עֲצֵיכֶם

DEC. VIII. PLURAL.

יָמִים	יָמִי	יָמִי	יָמֵיכֶם
אֲפִים	אֲפִי	אֲפִי	אֲפֵיכֶם
מִדִּים	מִדִּי	מִדִּי	מִדֵּיכֶם
לְבוֹת	לְבוֹתִי	לְבוֹת	לְבוֹתֵיכֶם
חֲקִים	חֲקִי	חֲקִי	חֲקֵיכֶם
גְּמָלִים	גְּמָלִי	גְּמָלִי	גְּמָלֵיכֶם
מִגְנִים	מִגְנִי	מִגְנִי	מִגְנֵיכֶם
חַיִּים	חַיִּי	חַיִּי	חַיֵּיכֶם
שָׂרִים	שָׂרִי	שָׂרִי	שָׂרֵיכֶם
לָחִים			

DEC. IX. PLURAL.

חֲזִים	חֲזִי	חֲזִי	חֲזֵיכֶם
שָׂדִים	שָׂדִי	שָׂדִי	שָׂדֵיכֶם

	Sing. abs.	Const.	Light suff.	Grave suff.
DEC. X. SINGULAR. § 380.				
(a)	תּוֹרָה	תּוֹרַת	תּוֹרָתִי	תּוֹרַתְכֶם
(b)	בְּתוּלָה	בְּתוּלַת	בְּתוּלָתִי	בְּתוּלַתְכֶם

DEC. XI. SINGULAR. § 383.				
(a)	שָׁנָה	שָׁנַת	שָׁנָתִי	שָׁנַתְכֶם
(b)	שָׁנָה	שָׁנַת	שָׁנָתִי	שָׁנַתְכֶם
(c)	צִדְקָה	צִדְקַת	צִדְקָתִי	צִדְקַתְכֶם
(d)	חֲכָמָה	חֲכַמַת	חֲכַמָּתִי	חֲכַמַתְכֶם
(e)	עֲגֻלָּה	עֲגֻלַת	עֲגֻלָּתִי	עֲגֻלַתְכֶם
(f)	מַמְלָכָה	מַמְלַכַת	מַמְלַכָּתִי	(as Dec. XIII.)
(g)	מִשְׁפָּחָה	מִשְׁפַּחַת	מִשְׁפַּחָּתִי	(as Dec. XIII.)

DEC. XII. SINGULAR. § 387.				
(a)	מַלְכָּה	מַלְכַת	מַלְכָּתִי	מַלְכַתְכֶם
(b)	שְׂמֻלָּה	שְׂמֻלַת	שְׂמֻלָּתִי	שְׂמֻלַתְכֶם
(c)	חֲרָפָה	חֲרַפַת	חֲרַפָּתִי	חֲרַפַתְכֶם
(d)	חֲרָבָה	חֲרַבַת	חֲרַבָּתִי	חֲרַבַתְכֶם
(e)	נַעֲרָה	נַעֲרַת	נַעֲרָתִי	נַעֲרַתְכֶם

DEC. XIII. SINGULAR. § 390.				
(a)	מִסְגָּרָה	מִסְגָּרַת	מִסְגָּרָתִי	מִסְגָּרַתְכֶם
(b)	גְּבֻרָה	גְּבֻרַת	גְּבֻרָתִי	גְּבֻרַתְךָ
(c)	אִשָּׁה	אִשָּׁה	אִשָּׁתִי (אִשְׁתְּךָ)	אִשְׁתְּךָ
(d)	כַּתָּנָה	כַּתָּנַת	כַּתָּנָתִי	כַּתָּנַתְךָ
(e)	נַחֲשֶׁת	נַחֲשֶׁת	נַחֲשֶׁתִי	נַחֲשֶׁתְךָ
(f)	לֶכֶת	לֶכֶת	לֶכֶתִי	לֶכֶתְךָ
(g)	שִׁבְתָּה	שִׁבְתָּה	שִׁבְתָּתִי	שִׁבְתָּתְךָ

Plural abs.	Const.	Suffix sing.	Suff. plur.
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DEC. X. PLURAL.

תורות	תורות	תורותי	תורותיכם
בתולות	בתולות	בתולותי	בתולותיכם

DEC. XI. PLURAL.

שנות	שנות	שנותי	שנותיכם
שנות	שנות	שנותי	שנותיכם
צדקות	צדקות	צדקותי	צדקותיכם
חכמות	חכמות	חכמותי	חכמותיכם
עגלות	עגלות	עגלותי	עגלותיכם

DEC. XII. PLURAL.

מלכות	מלכות	מלכותי	מלכותיכם
שמלות	שמלות	שמלותי	שמלותיכם
חרפות	חרפות	חרפותי	חרפותיכם
חרבות	חרבות	חרבותי	חרבותיכם
נערות	נערות	נערותי	נערותיכם

DEC. XIII. PLURAL.

מסגרות	מסגרות	מסגרותי	מסגרותיכם
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כתנות	כתנות	כתנותי	כתנותיכם
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Sing. abs.	Dual abs.	Const.	Sing. abs.	Dual abs.	Const.
I.			צֶהָרִים		
יּוֹם	יוֹמִים		עֵין	עֵינַיִם	עֵינַי
רְבוֹתַיִם	רְבוֹתַיִם		לֶחִי	לֶחַיִם	
II.			VII.		
יָד	יָדַיִם	יָדַי	מַאֲזְנוֹתַי	מַאֲזְנוֹתַי	מַאֲזְנוֹתַי
מְלַקְחִים			VIII.		
III.			כַּף	כַּפַּיִם	כַּפִּי
שָׁבוּעַ	שָׁבָעִים		שָׁן	שָׁנַיִם	שָׁנַי
IV.			X.		
כֶּנֶף	כֶּנָּפִים	כֶּנָּפַי	אִמָּה	אִמָּתַיִם	
חֶלְצִים	חֶלְצִים	חֶלְצִי	XI.		
V.			שָׁפָה	שָׁפָתַיִם	שָׁפָתִי
עֵקֶב	עֵקֶבַיִם	עֵקֶבִי	פֶּאֶה	פֶּאֶתַיִם	פֶּאֶתִי
VI.			XII.		
A רֶגֶל	רֶגְלַיִם	רֶגְלִי	יֶרְכָה	יֶרְכָתַיִם	יֶרְכָתִי
E בֶּרֶךְ	בֶּרֶכַיִם	בֶּרֶכִּי	רֶקֶמָה	רֶקֶמָתַיִם	
O מִתְּנִים	מִתְּנִים	מִתְּנִי	XIII.		
נֶעֱלַ	נֶעֱלַיִם	נֶעֱלִי	נֶחֱשָׁתַיִם	נֶחֱשָׁתַיִם	

(A) *Cardinals etc. from 1 to 10.*

No.	Signs.	Masc. abs.	Const.	Fem. abs.	Const.	Ordinals.
1	א	אֶחָד (יָחַד)	אֶחָד	אֶחָת	אֶחָת	
2	ב	שְׁנַיִם	שְׁנֵי	שְׁתֵּי	שְׁתֵּי	שְׁנֵי
3	ג	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשׁ	שְׁלֹשׁ	שְׁלִישִׁי
4	ד	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע	רְבִּיעִי
5	ה	חֲמִשָּׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ (חֲמִישִׁי)	חֲמִשִּׁי
6	ו	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ	שִׁשִּׁי
7	ז	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע	שִׁבְעִי
8	ח	שְׁמֹנֶה	שְׁמֹנַת	שְׁמוֹנֶה		שְׁמוֹנִי
9	ט	תְּשֻׁעָה	תְּשַׁעַת	תְּשַׁע	תְּשַׁע	תְּשֻׁעִי
10	י	עֲשָׂרָה	עֲשָׂרַת	עָשָׂר	עָשָׂר	עָשִׂירִי

(B) *Cardinals from 11 to 15.*

		Masculine.	Feminine.
11	יא ^q	אֶחָד עָשָׂר	אֶחָת עָשָׂרָה
		עֶשְׂרִי עָשָׂר	עֶשְׂרִי עָשָׂרָה
12	יב ^q	שְׁנַיִם עָשָׂר	שְׁתֵּי עָשָׂרָה
		שְׁנֵי עָשָׂר	שְׁתֵּי עָשָׂרָה
13	יג ^q	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עָשָׂרָה
14	יד ^q	אַרְבָּעָה עָשָׂר	אַרְבַּע עָשָׂרָה
15	טו ^q	חֲמִשָּׁה עָשָׂר	חֲמִשׁ עָשָׂרָה
16	יו ^q	שֵׁשׁ עָשָׂר	שֵׁשׁ עָשָׂרָה
17	יז ^q	שִׁבְעָה עָשָׂר	שִׁבַּע עָשָׂרָה
18	יח ^q	שְׁמֹנֶה עָשָׂר	שְׁמוֹנֶה עָשָׂרָה
19	יט ^q	תְּשַׁע עָשָׂר	תְּשַׁע עָשָׂרָה

(C) *Cardinals from 20 to 90.*

20	כ	עָשְׂרִים	60	ס	שְׁשִׁים
30	ל	שְׁלֹשִׁים	70	ע	שִׁבְעִים
40	מ	אַרְבָּעִים	80	פ	שְׁמֹנִים
50	נ	חֲמִשִּׁים	90	צ	תְּשַׁעִים

(D) *Hundreds.*

100	ק	מֵאָה	600	שֵׁשׁ מֵאוֹת (ם)	ת"ר
200	ר	מֵאָתַיִם	700	שִׁבְעַת מֵאוֹת (ן)	ת"ש
300	ש	שְׁלֹשׁ מֵאוֹת	800	שְׁמֹנֶה מֵאוֹת (ת)	ת"ת
400	ת	אַרְבַּע מֵאוֹת	900	תְּשַׁע מֵאוֹת (ץ)	ת"תק
500	תק	חֲמִשׁ מֵאוֹת (ך)			

(E) *Thousands.*

1,000	א'	אַלְפִּים	10,000	רֶבּוּא, רְבוּ, רַבְבָּה	
2,000	ב'	אַלְפַּיִם	20,000	שְׁתֵּי רְבוֹת	
3,000	ג'	שְׁלֹשַׁת אַלְפִּים	30,000	שְׁלֹשׁ רְבוֹת	
4,000	ד'	אַרְבַּעַת אַלְפִּים	40,000	אַרְבַּע רְבוֹא	
5,000	ה'	חֲמִשָּׁת אַלְפִּים	{	120,000	שְׁתֵּים עָשָׂרָה רְבוּ
6,000	ו'	שֵׁשֶׁת אַלְפִּים		or 12 times 10,000	
7,000	ז'	שִׁבְעַת אַלְפִּים	600,000	שֵׁשׁ מֵאוֹת אֶלֶף	

CORRECTIONS AND ADDITIONS.

(a) p. 11. Table of the vowels No. IV., by mistake, 'Qibbuts *medial*' is printed in the third class of vowels, instead of 'Qibbuts *long*.' In § 33. and § 35, the student will see that Qibbuts is treated agreeably to this corrected view. The proper division of Qibbuts is into, (1) Qibbuts vicarious; § 41. (2) Daghesh'd long Qibbuts; § 33. (3) Short Qibbuts; § 34.

(b) p. 24. § 49. The statement respecting the use of the *composite Shevas* is not strictly correct and intelligible. It is true that when Gutturals end a mixed syllable, and therefore take a Sheva, that Sheva must be a *simple* one; as is stated in § 50. But in such cases as יְהוֹדֵה, this form may be exchanged, for יְהוֹדֵה־; so יְהוֹדֵה־גֵר is equivalent to יְהוֹדֵה־גֵר; and in such cases, the Guttural may be said to come in the room of a *silent* Sheva simple, for such the analogical pointing would be. The most that can be said then, is, (1) That the Gutturals, much more frequently than any other letters, take a *composite* Sheva, instead of admitting a *simple* one either vocal or silent. (2) That whenever they, or any other letters do so, they are placed of course at the beginning of a syllable, § 50.

(c) p. 34. § 80. Instead of 'after a simple syllable,' read, 'after a vowel'.

(d) p. 50. § 101. *e.* After *e.* add, '(f) Pause accents frequently occasion the tone to be shifted; see § 100. *l.*' The repetition here of this principle, is needed only for the *completeness* of the view.

(e) p. 52. § 108. *b.* At the close, a reference should be added to § 118., where is a fuller developement of the *rationale* of the principle stated in § 108.

(f) p. 55. § 118. After the word *otiant*, add, in another sentence, 'ה' also is subject to the same peculiarity, when it stands for the article, § 162, or is employed as a prefix characteristic of conjugation, etc. § 174.' Then, after *etc.* under E. g., subjoin, 'In respect to ה, לְמַעַן for לְמַעַן־הַ, בְּעֵם for בְּעֵם־הַ, לְקַטִּיל for לְקַטִּיל־הַ Hiph. Inf. לְקַטֵּל for לְקַטֵּל־הַ Fut. Niphal, etc. § 199. comp. 108. *b.* also §§ 119 —121.'

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TO THE RIGHT REVEREND

THOMAS,

LORD BISHOP OF ST. DAVID'S.*

MY LORD,

IF to copy from the best examples is not only highly commendable in all writers on science and literature, but also exhibits, in some manner, the modesty of the compilers, the remark may apply to the editors of Grammars and Dictionaries in any language; who, availing themselves of the labours of their predecessors, add to the completion and general utility of their work. This has been attempted in the present improved form of the following *Manual* of Hebrew Grammar, in useful Additions and New Tables, hitherto so much wanted in all compilations of the kind: and for this reason, your Lordship's patronage is solicited, whose just discernment and experience is so well known in this as in other departments of literature.

* Now Bishop of Salisbury.

Your Lordship's sentiments respecting the *Hebrew* Points are known to be truly *liberal*; nor do I know that I at all differ from your Lordship's opinion in regard of any *divine* authority attached to them, esteeming that a mere *Jewish* device, and an imposition too gross to be admitted. The copies of the Jewish Law, used in their synagogues, is an indubitable proof, *that they are no part of the original text*. Their antiquity may, nevertheless, be admitted, and their utility claims some consideration.

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Permit me to subscribe myself,

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THOMAS YEATES.

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THE Editor having the satisfaction to know that his former improved Edition of Ashworth's Hebrew Grammar has met with approbation, hopes that his further Improvements and Additions will be found no less acceptable, especially with teachers and students of the sacred language. It is sufficient to say, that several Gentlemen, pursuing the plan suggested in the Preface, have attained to great proficineney in the knowledge of Hebrew; and it is sincerely wished, that many others may follow their example with equal success.

Advertisement to the Fifth Edition.

IN preparing for republication, the HEBREW GRAMMAR has been subjected to a careful revision, and freed from numerous errors which had crept into former impressions. Considerable attention has been given to secure typographical accuracy; a more beautiful style of printing, and a paper of very superior quality have been adopted; and no pains have been spared by the publishers to render the Work increasingly worthy of the preference which it has long enjoyed.

SUITABLE DIRECTIONS

FOR SUCH AS ARE ABOUT ENTERING ON THE STUDY OF
THE HEBREW LANGUAGE.

AFTER the learner has acquired a perfect knowledge of the Hebrew alphabet, and the characters and sounds of the vowel points, he may commence with the reading of the language. The easiest method to acquire a facility in this, will be to read such parts of the Hebrew text where most proper names occur, or such other words as have an exact translation in the Roman letter, in which the English version of the Bible will best assist him; for there he will find every Hebrew letter and point rendered as they should be pronounced. Then he may proceed in reading any Hebrew that falls in his way; and by frequent exercise, attain to a just and elegant pronunciation.

The more easy parts of the Hebrew text are the historical. The poetical and prophetical books are less proper for learners to begin with, as they abound with a variety of rhetorical figures, and many anomalies, not common to the prosaic style, which is more fixed and regular; for which reason, the Hebrew Psalter is not to be preferred

by beginners in the language; though it is found more convenient in regard of the several helps designed to teach the language, such as Bythner's *Lyra Prophetica*, and similar compilations.

If the learner is furnished with a Hebrew Bible, I would recommend him to commence his reading in the five books of Moses, which possess a surprising degree of beauty and sublimity, and can hardly be equalled for purity and fluency of language, excepting in the prophetical books. In the choice of a version, the English Bible affords the best assistance, as it is every where strictly literal, serving almost every purpose as to the acquirement of the language.

As you continue reading on, with your Grammar in your hand, you will soon become familiar with both the language and its Grammar. To learn the one without the other, will profit you little, which is the cause why so many are unsuccessful in learning Hebrew—they learn the rules of the Grammar, and neglect the reading of the language. And it is this that accounts for the objections many make;—"The Hebrew Grammar (say they) is, of all others, the most difficult." The reason is, they study the dry rules, which none can understand without the language they concern.

When you have so far succeeded, as to know the different parts of speech, let your first attention be directed to the derivation, formation, and structure of the Hebrew nouns, as pointed out in the rules, viz. number, gender, case, &c.

and also that of the pronouns peculiar to them. Tables of these, arranged according to the inherent principles of the language, have long been a *desideratum*; and I flatter myself to have effected this desirable purpose, so long wanted in all Grammars of the kind extant. Herein the scholar will find a *determination* of the Hebrew cases on the original principle, and that now, for the first time, the grammatical theory of the nouns is clearly and intelligibly taught, conformably to that of the verbs; and its advantage, it is presumed, will be found abundantly manifest in the experience of all who consult them. And although it has been suggested by some grammarians, that the cases of Hebrew Nouns are not so determinately distinguished as in Latin and Greek, I have hereby demonstrated the contrary, and that the cases of nouns in this language are much more determinate, copious, and expressive, than in the *Latin* and *Greek* languages.

Having attained a tolerable acquaintance with the forms and accidence of the noun, you will then pass on to the verb. The paradigms of the verbs subjoined to the grammar, may present, at first sight, a formidable appearance to you as a learner; but after a little examination, they will cease to deter you.

The paradigm of perfect verbs, given in the example of לָמַד *lamad*, is the first to be attended to, as it is the foundation of the whole system. In this paradigm, the verb in Kal, with its passive conjugation Niphal, should first of all be carefully

committed to memory. The pronominal deflections and forms of these, are common with those of the other conjugations and of those in the succeeding paradigms, which being once obtained, the rest will easily follow.

Having thus done, pursue the same course with the other paradigms in Kal and Niphal, which you will find to be by far the easiest method to attain the elementary forms therein given. Afterwards go through the conjugations of Pihel, and Puhel, and Hiphil and Hophal, in the same regular manner; and, lastly, that of Hithpahal. Then, turn to the fundamental paradigm of למד, and frequently exercise yourself in it, until you are perfect in all the forms peculiar to each conjugation.

By carefully and attentively reading the Hebrew text, you will imperceptibly accumulate a good stock of words, and become gradually acquainted with the rules and genius of the language, without the aid of a Jew.

With regard to the pronunciation of the language according to the points, you will avail yourself of this, not all at once, but after a moderate course of reading and a few months' time; for as this language is so widely different in its writing from the European languages where the words are written full, and with their vowels, which the Hebrew does not admit of, but in their place adopts the points, so you cannot reasonably expect to become master of its pronunciation and reading immediately.

Should the learner have any scruples as to the authority of the Hebrew punctuation, extant in the printed copies of the Bible, suffice it to observe, that the usage and antiquity of the points have been traced so far back, that no writer hath yet been able to ascertain the precise period when they first originated; and though they are charged with novelty, yet no one can confute their antiquity.

All the principal copies of the Hebrew Bible, printed from the earliest times, have the points. The earliest lexicons, written by the learned amongst Christians, as those of Forster,* Avenarius,† and others, have the points; and many of the pious and learned Reformers, who engaged in the first translations of the Hebrew Bible into the European tongues, made no scruple at the Hebrew punctuation; but on the contrary, maintained its utility and integrity. The Jews, dispersed throughout *Europe, Asia, and Africa*, uniformly hold with the same system of punctuation; nor are the readers in their synagogues admitted to that office, until they are competent to read an unpointed manuscript according to the

* *Vide* Dictionarium Hebraicum Novum, non ex Rabbiorum Commentis, nec nostratium Doctorum stulta imitatione descriptum, sed ex ipsis Thesauris Sac. Bibliorum, et eorundem accurata locorum collatione depromptum, cum phrasibus Scripturæ Vet. et Nov. Testamenti diligenter annotatis. Autore Johanne Forstero Augustano, Sacræ Theologiæ Doctore ac Hebraicæ Linguae Professore in Academia Witebergensi. Fol. Basil. 1557.

† *Vide* Liber Radicum seu Lexicon Hebraicum, in quo omnium Vocabulorum Biblicorum propriæ ac certæ redduntur significationes, &c. Fol. Witebergæ, 1589.

reading of the pointed copies. The Karaites, who rigidly adhere to the letter and text of Scripture, and who more than any Jewish sect are averse to innovation, entertain the same sentiment with all the rest of their nation throughout the world, respecting the points.

Lastly.—The charge has never yet been substantiated that “the points corrupt the word of God,” or pervert the sense of Scripture: but the contrary has long been proved, that they maintain its integrity, and confirm the right sense of Scripture; though in such a system as that of the points is, delivered in a variety of characters, subject to numberless rules of change and mutation, it cannot be thought that it hath escaped every error, any more than the letters themselves, that are in some parts of the text supposed to be corruptions made by the carelessness of transcribers and of copiers of the Bible.

T. Y.

HEBREW GRAMMAR.

CHAPTER I.

Of the Letters and Points.

1. THE names, form, sound, and numeral value of the Hebrew letters, are,

Aleph*	א	....	a	....	1	Lamed	ל	....	l	....	30
Beth	ב	....	b	....	2	Mem	מ	....	m	....	40
Gimel	ג	....	g	....	3	Nun	נ	....	n	....	50
Daleth	ד	....	d	....	4	Samech	ס	....	s	....	60
He.....	ה	....	h	....	5	Hain†	ע	....	h	....	70
Vau.....	ו	....	v	....	6	Phe	פ	....	ph	....	80
Zain	ז	....	z	....	7	Tzade	צ	....	tz	....	90
Cheth	ח	....	ch	....	8	Koph.....	ק	....	k	....	100
Teth	ט	....	t	....	9	Resh	ר	....	r	....	200
Yod	י	....	y	....	10	Shin†	ש	....	sh	....	300
Caph	כ	....	c	....	20	Thau	ת	....	th	....	400

* See Psalm cxix.

† The sound of ע is various; some sound it in the beginning of a word like *ng*, as *Yain*, *gnain*: *ngn* in the middle, *naYar*, *nangnar*; and *ng* at the end, as *ruaY*, *ruang*. But the translators of the English Bible never give it this harsh sound, as may be seen in the proper names עֵבֶר *Eber*, בַּעַל *Baal*, and many others.

‡ This letter written with a point on the left שׁ is called *Sin*, and pronounced *s*, as in שִׁפָּה *saphah*.

PROTRACTED AND FINAL LETTERS.

Long Aleph*	א	Final Caph†	ך	500
— He	ה	— Mem	ם	600
— Lamed	ל	— Nun	ן	700
— Mem	מ	— Phe	פ	800
— Than	ת	— Tzade	צ	900
— Beth	ב	— †	א	1000
— Resh	ר		ב	2000

The distinction between several letters, which resemble each other, should be carefully remarked, v. g. כב, נג, רר, תח, ווי, ססמט, צצע, שש.

א, ה, ח, and ע, (the letters of the technical word *ahchang*) are called gutturals, as being pronounced in the throat.

א, ה, ו, and י, (*ehevi*) are called quiescents, because they often are not sounded, *i. e.* when they have no vowel under them. י indeed sometimes becomes a diphthong with the preceding vowel, as אֵי *ei*, and י at the end of a word is sounded like *v*, as פִּי *piv*.

2. The points and marks, about or within the letters are, vowels, mappik, dagesh, maccaph, or accents.

* These long letters are merely ornamental, and are found at the beginning, middle, or end of words. ב and ר rarely occur.

† This form of Caph, Mem, &c. is called *final*, because they only assume it at the end of words.

‡ If in the ancient Hebrew copies of the Bible, numeral letters were used, as it is said they were, the likeness of several letters may account for some mistakes where numbers are concerned, and the careless making or reading a tittle upon a letter might change units into thousands.

3. There are ten *vowels* (besides sheva, sect. 4.) five long, and five short. Their sound is here expressed by the correspondent vowels in some English words.

Kametz*..... נ̣ a wall	Pathah נ̣ a ram
Tzere נ̣ e heal	Segol נ̣ e men
Long hirek .. נ̣ i mile	Short hirek.... נ̣ i win
Holem..... ה̣ o mole	†Kametz-hateph נ̣ o not
Shurek ה̣ u mule	Kibbutz..... נ̣ u rum

4. Sheva (נ̣) is an exceeding short *e*, as in *belong*, and is sometimes quiescent.

Sheva is understood as standing under all consonants (except *ehevi*) which have no other vowel.†

Three vowels joined with sheva make three new vowels, called *compound shevas*.

Hateph-pathah..... נ̣ a very short as <i>manners</i>
Hateph-segol..... נ̣ e very short as <i>methinks</i>
Hateph-kametz.... נ̣ o very short as <i>rock</i>

5. A pathah is put under a final ה, ח, and ע, after a kibbutz, or any of the four last long vowels: this is called *pathah furtivum*, and it is

* The נ̣ is here only used, as any other letter might have been, to shew the situation of the vowels in respect to the consonants; but the shurek always has ה̣, and the holem most commonly. A little indeed over any other letter, and the point which distinguishes ש̣ from ש̣ may be holem. The point of ש̣ is holem when the preceding consonant has no vowel, and of ש̣ when the ש̣ itself has none, משה Mosheh, שנה sone.

† Kametz and kametz-hateph will be distinguished below. (chap. ii. § 3.)

‡ As a letter which has dagesh forte is doubled (vide infra, sect. 7.) or is the same as if there were two such letters, sheva is understood under the former of them, as רַנְּנָה *ronnu*, is the same as רַנְּנָה

CHAPTER II.

Of Reading Hebrew.

1. THE Hebrews begin to read at the right hand, and the vowels are pronounced after the consonants under which they stand, except *pathah furtivum* (chap. i. sect. 5.) as רוּחַ *ruach*.

2. *Sheva* is quiescent, 1. At the end of a word; 2. Before another sheva, as לַמַּדְתְּ *lamadt*; 3. After a short vowel without dagesh, as לִמְדִי *limdi*;* or, 4. After a long vowel with a tonick accent, as מַסַּרְתָּ *masarta*. In other cases it is pronounced.

3. *Kametz* without an accent before a simple sheva, or with an accent before a compound sheva, is kametz-hateph; as הֶלֶמֶד *holmad*, קֶסֶם *kosomi*, רוֹנִי *ronnu*. (Vide p. 15. note 3.)

4. *Dagesh* is lene in ב, ג, ד, כ, פ, and ת, (בְּגַד כֶּפֶת *begad kephath*) in the beginning of a word, or after a sheva: in all other cases it is forte.

* The principal use of distinguishing the long from short hirek, is to know whether a sheva that follows it is to be pronounced or not: for though hirek without י is sometimes reckoned long, it is never long when sheva follows it; if therefore a sheva follow a hirek without י, and there is no dagesh in the intermediate letter, the hirek is short, and the sheva quiescent.

N. B. *Dagesh* is sometimes omitted in י or מ with sheva; the analogy of the word will shew when there ought to have been a dagesh, and in this case the sheva is pronounced, though it follow a short vowel, because of the dagesh understood.

CHAPTER III.

A Brief Account of Hebrew Words.

1. A Root commonly consists of three letters, and is most frequently the third person singular of the preterite active of a verb, as דָּבַר, *he spake*.*

2. All the several persons, tenses, &c. of verbs, are formed by changing the vowels, or by adding certain letters to the beginning or end of the root.

3. Nouns are likewise formed from these roots: sometimes by only changing the vowels, as דָּבַר *dabar, a word*, from דָּבַר, *he spake*; or dropping a radical letter, as מַר *mar, bitter*, from מָרַר *it was bitter*; and sometimes by also adding a letter or letters to the beginning or end, as מִדְּבָר *midbar, a wilderness*, from דָּבַר *he spake*.

The letters chiefly used for this purpose are ה, א, מ, נ, ת, י, (הֶאֱמַנְתִּי *heemanti*) and the nouns thus formed, are called *heemantic nouns*.†

4. Other letters are *occasionally* prefixed to

* Some verbs have not this tense; some roots have four letters, some only two; sometimes a noun or an indeclinable part of speech is the root, and is to be sought in the lexicon; but this chapter is only designed to give a general notion of the language, without descending to particular rules, exceptions, &c.

† ה, א, and ת, are commonly added to the beginning. מ likewise is generally prefixed; when it is joined at the end it commonly makes an adverb, as יוֹם *a day*, יוֹמָם *daily, by day*. נ is placed at the end, י at the beginning, middle, or end; the last is frequent in forming numeral or national adjectives; as שְׁנֵי *second*, כְּנַעֲנִי *a Canaanite*.

words, which have the signification of conjunctions and prepositions. These, from their situation, are called *prefixes*, and are ב, ל, כ, ו, ה, ש, מ, (בְּשֵׁה וְכָלֵב, *Mosheh vecaleb.*) Vide chap. ix.

5. Other letters *occasionally* added to the end of words, are called *affixes*, and stand for pronouns. (Vide chap. v. sect. 2.)

6. א, ה, י, י', ג, and ת, (אֶהְיִינוּת, *ehevinoth*) are called *paragogic* letters, as they are often annexed to words only to improve the sound or add emphasis. ה indeed at the end of the name of a place signifies motion towards it, as הָרָנָה towards *Haran*.

CHAPTER IV.

Of Nouns.

1. NOUNS are either masculine, feminine, or common. The names of things which are evidently feminine, of places, cities, countries, &c. of things of which there are but two, (as eyes, ears, &c.) together with those which end in ה or ת,* are generally *feminine*. Most others are *masculine*.

2. Nouns have three *numbers*.

Masculines form the *dual* by adding ים. *aim*,

* Sometimes the feminine-bath both ה and ת, which is thought to make the word more emphatical. *There is no יִשְׁעָתָה help at all.* Psalm iii. 2.

and the *plural*, by adding ים* *im*, as יום, *a day*; *dual*, יומים *two days*; *plural*, ימים *days*.

Feminines form the *dual* likewise, by adding ים, but those which end in ה, change it into ת, as שנה *shanah*, *a year*, שנתים *shenathaim*, *two years*.

Feminines which end in ה, or ת, form the *plural* by changing the last syllable into ות as תורה *a law*, תורות; others add ות, as דמעה *dema*, *a tear*, דמעות *dema'oth*, *tears*.

Some nouns which have a masculine or feminine termination in one number, have the con-

* Besides the change in the termination, the vowels are often altered. The rules for this will be given chap. x. Some examples however, may be useful here, as a kind of a standard of all words with the same points.

SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
דָּבָר a word	דְּבָרִים	מוֹת death	מוֹתִים
פֶּלֶא a river	פְּלָגִים	זֵית an olive	זֵיתִים
סֵפֶר a book	סְפָרִים	חֲפְשִׁית liberty	חֲפְשִׁיּוֹת
דָּמָע a tear	דְּמָעוֹת	מַלְכוּת a kingdom ..	מַלְכוּתֹת
קוֹמֵץ a handful	קִמְצִים	שָׁלְמָה a garment ..	שָׁלְמוֹת
פַּעַל a work	פְּעָלִים	חִרְפָּה reproach ...	חִרְפוֹת
גִּדִּי a kid	גִּדִּיִּם	שִׂמְחָה joy	שִׂמְחוֹת

Some derivatives drop a letter of the radical word. When such defectives increase at the end (as by declining, &c.) a dagesh is put in the latter radical letter, and the preceding vowel, if a long one, is changed into the correspondent short one.

עָם a people, from עַמָּם pl.	עַמִּים	[(·) is the common substitute for (·) and (·), or kametz-hateph for (·) or (·).]
לֵב the heart, from לִבָּב pl.	לְבָבִים	
תָּם perfect, from תַּמָּם pl.	תַּמִּים	

Sometimes (·) is in this case changed into (·), though both are short vowels, as מִסָּב a circuit, from סָבַב pl. מִסְבִּים.

N. B. The change of (·) into (·) is an irregularity peculiar to the word יום.

trary, or both, in another; as אב *ab*, a father, pl. אבות, *aboth*; תאנה *a fig*, pl. תאנים; צבא, *an army*, pl. צבאות and צבאים, *hosts, armies*.

3. A noun expressing quality, with the particle מ or מ, (vide ch. ix. sect. 1.) *before*, or *in comparison of*, prefixed to another noun, expresses the *comparative degree*, e. g. טובים היין מין *thy love is good in comparison with wine*, i. e. *is better*. The *superlative* is made—1. By the adverb מאד *very, exceeding*, as טוב מאד *very good*, ויראו מאד *and they feared greatly*.—2. By the prefix ב, *blessed* בנשים *among women*.—3. By the name of God, *the trees, mountains, &c. of God*.—4. By the repetition of a word, as *good good*.—5. By two synonymous words, as עני ואביון *poor and needy*.—6. By the genitive case plural of the same or a synonymous word, as מלך מלכים *King of kings*.

4. The *cases* of nouns are not so determinately distinguished as in Latin and Greek;* yet the following rules may be of some use in discovering them.

ה is prefixed most frequently to the genitive or vocative, or the accusative after a verb.

ש, especially in Rabbinical Hebrew, and before the affixes, is the sign of the genitive.

ל is sometimes prefixed to the genitive, but more frequently to the dative.

את is a word, which usually precedes the accusative case, or the nominative of passive verbs.

* See Preface, page 9.

מן written as a distinct word, or the prefixes מ or ב, denote the ablative.

5. When two words are so related, that in Latin the latter would be put in the genitive or ablative case, they are said to be *in regimen*.

If the former of two words in regimen is a feminine ending in ה, that termination is changed into ת, as תורה *a law*, יהוה תורת יהוה *the law of Jehovah*.

If the former of two words in regimen is a plural masculine, or a dual of either gender, the termination ים or ים is changed into י as מִטְעִים *plantations*, כֶּרֶם מִטְעֵי כֶּרֶם *plantations of vine*.

CHAPTER V.

Of Pronouns.

1. PRONOUNS are either distinct words, or affixes : of the former kind these are the chief ;

SINGULAR.		PLURAL.	
אֲנִי or אֲנֹכִי	I, com.	אֲנֵחֵנוּ	We, com.
אַתָּה	Thou, m.	אַתֶּם	Ye, you, m.
אַתְּ	Thou, f.	אַתֶּן	Ye, you, f.
הוא	He, m.	הֵם	They, m.
היא	She, f.	הֵן	They, f.
זֶה	This, m.	אֵלֶּה	These, m.
זֹאת	This, f.	אֵלֵּה	These, f.

אֲשֶׁר who, which, that, *relative*. מִי who? מַה what? הִיא is often put for הֵיאָ; הִמָּה for הֵמָּה; הֵן for הֵנָּה; and sometimes נִחְנִי is used for זֹאת, or זוּ, זוּ, זוּ; אֲנִי.

Some of these pronouns are in a sort declined, (vide chap. iv. sect. 4. and the affixes below.)

Abl.	Acc.	Dat.	Gen.	Nom.	
מִמֶּנִּי	אוֹתִי	לִי	שְׁלִי	אֲנִי	I, me.
מִמֶּךָ	אוֹתְךָ	לְךָ	שְׁלָךָ	אַתָּה	Thou, thee, m.
מִמֶּךָ	אוֹתְךָ	לְךָ	שְׁלָךָ	אַתָּ	Thou, thee, f.
מִמֶּנּוּ	אוֹתּוֹ	לוֹ	שְׁלוֹ	הוא	He, him.
מִמֶּנָּה	אוֹתָהּ	לָהּ	שְׁלָהּ	הִיא	She, her.
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מִמֶּנּוּ	אוֹתָנוּ	לָנוּ	שְׁלָנוּ	אֲנַחְנוּ	We, us.
מִמֶּכֶם	אַתְּכֶם	לָכֶם	שְׁלָכֶם	אַתֶּם	You, m.
מִמֶּכֶן	אַתְּכֶן	לָכֶן	שְׁלָכֶן	אַתֶּן	You, f.
מֵהֶם	אוֹתָם	לָהֶם	שְׁלָהֶם	הֵם	They, them, m.
מֵהֶן	אוֹתָן	לָהֶן	שְׁלָהֶן	הֵן	They, them, f.

2. The following examples shew the affixes, and the manner of affixing them to nouns.*

* Affixes to verbs are treated of, chap. viii.

Note 1. הֵם, כֵּן, כֶּם, and הֵן, are called *grave affixes*, because they alter the punctuation of the word to which they are joined in the same manner as regimen does. 2. Nouns in the dual and plural numbers have י before all the affixes except אֶבְיִ a father, אֶחָ a brother, and הֶם a father-in-law, insert the י though singulars, as אֶבְיִדְךָ thy father: and also these seven particles, אַחֵר after, אֶל to, בֵּין between, עַד unto, עַל upon, תַּחַת under, and יַחַד together with. 3. נ is sometimes inserted between the word and

A FEMININE NOUN. A MASCULINE NOUN.

תּוֹרָה *torah*, a law.דָּבָר *dabar*, a word.

Plural.	Singular.	Plural.	Singular.	
תּוֹרוֹתַי	תּוֹרָתִי	דְּבָרַי	דְּבָרִי	My.
תּוֹרוֹתֶיךָ	תּוֹרָתְךָ	דְּבָרֶיךָ	דְּבָרְךָ	Thy, m.
תּוֹרוֹתֶיהָ	תּוֹרָתָהּ	דְּבָרֶיהָ	דְּבָרָהּ	Thy, f.
תּוֹרוֹתֵינוּ	תּוֹרָתֵנוּ	דְּבָרֵינוּ	דְּבָרוֹ	His.
תּוֹרוֹתֵיהֶן	תּוֹרָתָהּ	דְּבָרֵיהֶן	דְּבָרָהּ	Her.
תּוֹרוֹתֵינוּ	תּוֹרָתֵנוּ	דְּבָרֵינוּ	דְּבָרֵנוּ	Our.
תּוֹרוֹתֵיכֶם	תּוֹרָתְכֶם	דְּבָרֵיכֶם	דְּבָרְכֶם	Your, m.
תּוֹרוֹתֵיכֶן	תּוֹרָתְכֶן	דְּבָרֵיכֶן	דְּבָרְכֶן	Your, f.
תּוֹרוֹתֵיהֶם	תּוֹרָתָם	דְּבָרֵיהֶם	דְּבָרָם	Their, m.
תּוֹרוֹתֵיהֶן	תּוֹרָתָן	דְּבָרֵיהֶן	דְּבָרָן	Their, f.

affix, especially the affixes ך, ך, and ך to nouns, and נִי *me*, and הִי *him*, to verbs, which ך is sometimes lost in a dagesh. 4. אֶת *with*, changes tzere into short hirek with dagesh, as אֶתִּי *with me*; before נוּ it has (ו) as אֶתֵּנוּ *with us*; so also עִמָּם *with*, as עִמָּנוּ *with us*. 5. אֵין *not*, הִנֵּה *behold*, and עוֹד *hitherto*, instead of ך have נוּ, and nouns that end in ך take הִי, which are the affixes of the third person singular masculine to verbs, as אֵינֶנּוּ *not he*, עִלָּהּ *his leaf*, from עִלָּה *a leaf*. 6. ה (the affix) has commonly, but not always, mappik, and is thereby distinguished from the local, and feminine termination.

CHAPTER VI.

Of Verbs in general.

1. EVERY perfect verb has seven *conjugations*, kal, niphal, pihel, puhel, hiphil, hophal, hithpahel.* (See the paradigm לָמַד *he learned*, for the illustration of this and each following remark.)

Kal is active. The root is generally the third singular of its preterite, as לָמַד *he learned*. But of verbs whose second radical is י, or ו, the infinitive in kal, and not the preterite, is commonly to be found in lexicons.

Niphal is the passive of kal. The characteristic is נ, as a preformant; or, in those tenses where it has another preformant, a dagesh in the first radical, instead of נ, † as הִלְמִיד, נִלְמִיד.

* The first is called kal (קָל *light*) because the verb is there simplest and least encumbered, both in form and signification. In the first grammars, פָּעַל (*he wrought*) was the paradigm of perfect verbs, and the ע not being pronounced, or only as *h*, the preterite of each conjugation would be

נִפְעַל פִּיעַל פָּעַל הִפְעִיל הִפְעֵל הִתְפַּעֵל
hithpahel, hophal, hiphil, puhel, pihel, niphal.

That paradigm was justly laid aside, as ע being a guttural, will not admit the dagesh, which is the characteristic of some conjugations; but they continued to be called by those names, which, as they contain the vowels of verbs in each conjugation, give a general notion of their form. פָּקַד *he visited*, has been commonly used since, as the paradigm; but as the initial letter פ has sometimes a dagesh lene and sometimes not, and this merely because it is one of *begad kephath*, (the dagesh not being common to all verbs in those conjugations, in which פָּקַד has it,) לָמַד *he learned*, is here substituted in its place.

† This use of dagesh resembles the change made when *in* and *lunate*

In *Pihel* and *Puhal* the signification of a verb is strengthened; thus, *to seek*, in *pihel* is, *to seek diligently*. *Pihel* is active, *Puhal* passive. These conjugations have dagesh* in the second radical, as לִמַּד, אֲלִמַּד, לָמַד, &c.

Hiphil is active, *Hophal* passive: they denote an effect upon another, (v. g. *to cause to seek*, or *to be sought*), in most tenses ה is a preformant, as הִלְמִיד, הִלְמִד:

Hithpahal has commonly a reciprocal signification: מִשְׁתַּנֵּעַ *he was mad*, in *hithpahal*, is מִשְׁתַּנֵּיץ *he made, or feigned himself mad*. It has הַתְּ prefixed in most tenses, and always has dagesh in the second radical, as הִתְלַמֵּד, *he learned himself*.

Sometimes a word occurs which has, in part, the form of two conjugations.

It is to be remembered, there is not an uniform change in the signification of all verbs in the several conjugations, many having in one, a signification very different from and almost contrary

are made into one word, *illuminate*; the like is done in innumerable instances in all languages.

* On account of the dagesh, *pihel*, *puhal*, and *hithpahal*, are called *grave* conjugations, the others *light*.

† N. B. When the first radical letter is a sibilant (i. e. one of the שֵׁצֵץ) the preformant letter ת is put after the sibilant, as הִסְתַּיֵּב for הִתְסַיֵּב.

1. The ת thus transposed is changed into ד if the sibilant is ז, as הִזְדַּמֵּן for הִזְזַמֵּן, *he prepared himself*; and into ט if it is צ, as הִצְטַדַּק for הִצְצַדַּק, *he justified himself*.

2. When the first radical is ד, ט, or ת, the preformant ת is omitted, and its place supplied by dagesh, as הִטַּהַר for הִתְטַהַר, *he cleansed himself*.

to what they have in another; of this the lexicons give instances enough. See הָלַל, תָּאֵב, &c.

2. Verbs have several moods and tenses in each conjugation. The moods have much the same signification as in other languages. One preterite expresses all the kinds of past action, and the future what is yet to be done. It also signifies the continuance of any thing, or that it is customary, possible, lawful, reasonable, or desirable, to do it. Instead of a present tense, the participle of the present is used, hence called *Benoni*, *between*, i. e. the past and future.* The tenses are often used promiscuously, especially in the poetic and prophetic books.

CHAPTER VII.

Of the various kinds of Verbs, with some particular Observations upon each.

VERBS whose first radical is א or י, whose second is י or י, or the third א or ה, are called *quiescents*: such whose first radical is י, or whose second and third are the same letter, or whose last radical is י or ה, are called *defectives*, because such letters are dropt in some conjugation, mood,

* The participle of the preterite is called *pahul*, which is a technical word, this participle of the old paradigm פָּעַל being פָּעוּל *pahul*.

&c. These kinds of verbs are reckoned irregular; all the rest are regular.

SECTION I.—Of regular Verbs.

Regular Verbs are formed like לָמַד;* but לָקַח *he took*, is formed like נָגַשׁ, (sect. 4.)

SECTION II.—Of Verbs whose first radical letter is א.

1. In the first singular of every future the radical א is dropped, lest two alephs should come together; as אָבַד for אֶאֱבֹד, *I shall utterly perish*.

2. These five, אָבַד *he perished*, אָבָה *he was willing*, אָכַל *he did eat*, אָמַר *he said*, אָפַה *he baked*, form the future of kal thus,

אָמַר (-) תֹּאמַר תֹּאמְרִי יֹאמַר תֹּאמְרֵי נֹאמַר תֹּאמְרוּ יֹאמְרוּ תֹאמְרֵנָה
Sometimes אָהַב *he loved*, אָחַז *he possessed*, and אָסַף *he gathered*, are formed thus: sometimes like לָמַד.

As the irregularity is small, there is no paradigm given.

SECTION III.—Of Verbs whose first radical letter is י.

The paradigm יָשַׁב *he sat*, exhibits the formation of these verbs,† except in the following cases.

1. יָכַל *he was able*, requires י in the future of

* The points are not exactly the same in all verbs, the vowels which in the abstracts are put before the word, are in some verbs the alternative for the first vowel of the paradigm; those that stand after the words, for the latter.

† The grave conjugations are regular.

kal, as אֹכֵל *I shall be able*, &c. and some in hiphil have י instead of י.

2. If the last radical is ע, the infinitive of kal has two pathahs, as יָדַעַת *to know*: if it is א, the two segols are contracted into tzere, as יָצָאת *to go out*.

3. These four, יָדָה *he threw*, יָדַע *he knew*, יָבַח *he argued*, יָסַר *he bound or chastened*, in hithpahel change י into י, as יִתְּדָה.

4. These nine, (of which six have צ for their second radical*) are formed like נָגַשׁ (see the next section) יָנַח *he left*, יָסַר *he bound*, יָקַר *he compassed about*, יָצַב and יָצַנ *he placed*, יָצַע *he spread*, יָצַק *he poured*, יָצַר *he formed*, יָצַת *he burned*.

SECTION IV.—Of Verbs whose first radical is נ.

These are all formed like the paradigm נָגַשׁ *he drew near*, except, 1. Those which have י for the second radical, which are formed like נָסַח, (sect. 5.) as נָסַח *he fled*; 2. Those that have ח or ע for the third radical, which have two pathahs instead of two segols, in the infinitive of kal; as נָפַח *to blow*, from נָפַח; and נָטַע *to plant*, from נָטַע.

N. B. נָתַן *he gave*, makes the infinitive נָתַת, with an affix נָתַת, as נָתַתִּי *to give me*.

* They are all the verbs which begin with י and have צ for the second radical, except יָצַח *he went out*.

SECTION V.—Of Verbs whose second radical letter is ו or י.

Of these, קום *to arise*, is the paradigm; but,

1. Some of these in the grave conjugations double the first and third radicals, as כול *to take, contain*, makes כִּלְכֵּל.

2. מות *to die*, in the preterite and benoni of kal makes מת.

3. בושׁ *to be ashamed*, in the future of kal has (ו) under the preformants, like יבשׁ; as אבושׁ, &c.

4. Quiescents in י often omit the preformant ה in the imperative of hiphil, as בִּיז *consider*, for הִבִּיז.

5. The ו or י in some verbs is not quiescent, but they are formed like למד, as שָׁעַר *he cried*.

SECTION VI.—Of Verbs whose third radical letter is א.

The third sing. fem. sometimes ends in ת instead of ה, as מְצָאת instead of מְצָאָה, and sometimes the א is omitted; in other respects, all these verbs are formed like מְצָא *he found*.

SECTION VII.—Of Verbs whose third radical letter is ה.

In general they are formed like גִּלָּה *to reveal*: but,

1. Some are formed like למד, i. e. neither lose nor change ה.

2. Some double the two first radicals in the grave conjugations; as שִׁעֲשַׁע, from שָׁעָה *he delighted*.

3. שָׁחָה *he bowed*, and שָׁלָה *he was quiet*, in some

tenses change ה into ו, as שָׁלוּתִי *I was quiet*, הִשְׁתַּחֲוּוּ *they bowed themselves*.

4. Verbs that end in ה, generally lose by apocope, when they are joined in the imperative of pihel, hiphil, or hithpahel, with אַל, a particle of denying; or in any future with ו, *conversivum futuri*. (*Vide chap. ix. No. 4.*)

On this account, sometimes the preceding vowel is excluded, as וַיַּעַשׂ *he made*, for וַיַּעֲשֶׂה; sometimes it is transposed to the first radical, as וַיִּבֶן *he built*, for וַיְבַנֶּה; and sometimes the preformants have (״), as וַיִּבֶן *he wept*, for וַיְבַכֶּה.

Some in hiphil have two segols, as וַיַּפֵּר *he made fruitful*, for וַיַּפְּרֶה; if the first radical is a guttural, two pathahs, as וַיַּעֲלֶה *he made to ascend*, for וַיַּעֲלֶה; or if the second is a guttural, a segol and pathah, as וַיִּסְבֵּב *suffer not to be destroyed*, for וַיִּסְבֶּה.

הָיָה *he was*, and חָיָה *he lived*, with ו conversive and sometimes without it, form the future of kal thus:

אָהִי תִהְיֶה תִהְיֶה יִהְיֶה תִהְיֶה יִהְיֶה תִהְיֶה יִהְיֶה

SECTION VIII.—Of Verbs whose second and third radical are the same letter.

Some of these in the grave conjugations double the two first radicals, as גָּלַל from גָּלַל *he rolled*; all the rest are formed after the paradigm סָבַב *he surrounded*.

SECTION IX.—Of Verbs whose third radical is נ or ת.

These lose the last radical in a dagesh before the affirmants נ or ת, as נָתַתִּי *I gave*, for, נָתַתִּי;

כַּרְתִּי *I cut*, for כָּרַתִּי. As they are in other respects regular, no paradigm is wanted.

SECTION X.—*Of Verbs which have two defects or irregularities.*

These are formed according to two paradigms, thus, נָטַח *he stretched*, is formed like נָגַשׁ and נָלַח.

CHAPTER VIII.

Of Affixes to Verbs.

AFFIXES to verbs signify the patient, i. e. the thing or person acted upon; except to an infinitive mood, which may signify either the agent or patient. Besides the affixes to nouns, there are some peculiar to verbs, as appears by the following table:

SINGULAR.	PLURAL.
נִי Me,* com.	נֹי Us, com.
ךִי Thee, m.	כֶּם You, m.
ךִי Thee, f.	כֶּן You, f.
יִי Him,† m.	ם Them,§ m.
הִי Her,† f.	ן Them, f.

* The accusative sing. of the first pers. נִי, drops the נ in verbs *infinitive*, and becomes י.

† The third masculine sing. admits of a paragogic ה or נ in many instances, and the י pronominal is changed into הוּ, הָיוּ, נָהוּ, and הָהוּ, but the latter rarely happens.

‡ The feminine ה admits of נ paragogic, and is formed with kametz, as נָה.

§ The pronoun ם in poetical language is often changed into מן.

In the imperative and infinitive of regular verbs in kal, the sheva and holem are interchanged, and the holem becomes kametz-hateph, as לָמוֹד with יִי makes לְמַדְּי.

Many other, though less frequent changes are made in verbs on account of affixes, and they are joined to different tenses by different vowels, as may be seen in the example at the end of the paradigms.

CHAPTER IX.

Of the Prefixes מִשֶּׁה וְכֵלֵב.

1. MEM, מ, prefixed to nouns, signifies מִן *from, out of*, as מִבֵּית *from a house*, מִמְּזֶרֶם *from the east*, מִמְּעַמְּקִים *out of the depths*. It is prefixed by hirek with dagesh, except before א, ה, ח, ע, and ר, when it has tzere, as אֲדֹנִי *the Lord*, מֵאֲדֹנִי *from the Lord*.

When מ is prefixed to a noun following an adjective, it has the comparative sense, מִתּוֹק *sweeter than honey*.

2. ש is the substitute for the relative אֲשֶׁר *who, which, that*, and is mostly prefixed by segol and dagesh, as שֶׁנָּם *which also*, שֶׁעָשׂוּ *which they did*.

3. ה is the Hebrew article emphatic to nouns, as הַשָּׁמַיִם *the heavens*, הַמֶּלֶךְ *the king*, and is prefixed by pathah and dagesh.

Before a participle it has the sense of אֲשֶׁר *who*,

which, that, as הַלֹמֵד *he that learneth*, הֵהָלְכִים *they that walk*.

Before א, ה, ה, ע, and ר, it is prefixed by kametz, as הָאִישׁ *the man*, הָרָשָׁעִים *the wicked*; unless kametz follows it, and then it is prefixed by segol, as הֶחָכִים *the wise man*.

The *interrogative* ה is prefixed by (־), as הִיא *is it?* If the first letter of the word is a guttural with kametz, ה takes (־), as הָאָפֶס *has he failed?* If the guttural has any other vowel than (־), or if the first vowel is (ִ), the ה takes (-), as הֶהֱם *they?* If any of the letters ב ל ב are inserted after it, the interrogative ה is prefixed, like the emphatic, by (-) and dagesh: as בִּן *a son*, לְבִן *to a son*, הַלְבִּן *to a son?*

4. ו may be translated *and, but, notwithstanding, or, even so, seeing that*.

ו is regularly prefixed by (ִ), as וַדֶּרֶךְ *and a way*; if a labial (בִּמְרֵ) or sheva follows, by shurek, as וּמוֹשֵׁב *and a seat*; if a pause, by (־), as וַדֶּרֶךְ, especially when it joins two words of nearly the same signification, as עֲנִי וְרָשׁ *afflicted and poor*.

ו sometimes changes the preterite, as to its signification, into the future, and is called *conversivum preteriti*.* ו conv. pret. is prefixed as

* On the conversive power of *Vau* the following Rules have been given.

Rule I. ו prefixed to future tenses, converts them to perfect tenses; and when prefixed to verbs in the perfect tense, it regularly converts them to the future tense.

Rule II. When ו is prefixed to a verb, which immediately follows another verb of the same tense, without a prefixed ו, and in the same sentence, the ו, in that case, is merely conjunctive.

Rule III. A prefixed ו does not affect or convert any verb in the

the conjunction, but may often be distinguished from it by its throwing the accent to the last syllable: as לָמַדְתָּ *thou hast learned*, וְלָמַדְתָּ *thou wilt learn*, or, *and thou wilt learn*.*

† sometimes changes the future, in signification, into a preterite; it is thence called *conversivum futuri*, and is prefixed by pathah and dagesh, as יִלְמֹד *he will learn*, וַיִּלְמֹד *he learned*.†

5. כּ or כִּי signifies *as, like, according to, about*, and is prefixed by sheva; כְּמֹשֶׁה *as a ruler*, כְּמֹשֶׁה *like Moses*, כְּלִבִּי *according to my heart*.

6. ל is rendered *to, unto, in, of, for, &c.* and is prefixed by sheva, as לְיִשְׂרָאֵל *to Israel*, לְמֶלֶךְ *to, of, for, the king*. If the word is a monosyllable, or if the two next syllables are of equal quantity,

imperative mood. 2. Nor any verb, or verbs, in the future tense, which follow an imperative mood in the same sentence. 3. But to perfect tenses the prefixed ך is *conversive* without hindrance from the preceding imperative mood.

Rule IV. After an *interrogation* either of the emphatical ה or of the *interrogatory* relative מִי or מַה, the prefixed ך doth not influence any verb or verbs of the *future* tense, or the *present* tense; but in *perfect* tenses, the ך is regularly *conversive*, and is not influenced by a preceding *interrogation*.

Rule V. If a future tense, put for a preterperfect tense, with ך prefixed, precedes a *preter* tense, having also a prefixed ך, the ך in the latter is merely *copulative*.—See three Tracts on the Syntax, &c. of the Hebrew Tongue, by G. Sharpe, Esq.

* The vau conversive is sometimes also a *copulative*, sometimes only *conversive*.

† The particle אָז *then*, before a future, has often a *conversive* use, as אָז יִדְבֹר *then he spake*.

N. B. ך *conversivum fut.* often changes the long vowel of the last syllable into a short one, as וַיָּשָׁב for וַיֵּשָׁב *he made to return*, וַיָּקָם for וַיֵּקָם *he arose*.

it is prefixed by kametz, as לָעָם *to a people*, לְבַטָּחָה *in hope*.

7. ב prefixed to nouns signifies *in, by, with, on, upon, among, &c.* as בְּבֵיתוֹ *in his house*, בְּאֶרֶץ *in, on, upon, the earth*, בִּנְשִׁים *among women*.

8. The letters כלב exclude the ה emphatic, and take its points, as כֹּמוֹץ *chaff*, כְּמוֹץ, for כְּהֶמוֹץ, *like chaff*; כְּאִישׁ, for כְּהָאִישׁ, *like that man*.

9. The letters וכלב before אֱלֹהִים *God*, have (·); before יְהוָה *Jehovah*, and אֲדֹנָי *Lord*, they have (-); and the first letters of these words, for the most part, lose their proper vowels, as וְאֱלֹהִים, וְאֲדֹנָי, וְיְהוָה, &c.

N. B. The letters בכלם are prefixed to verbs infinitive, when they form the Hebrew *gerunds*, as בְּלִמְדִּי *when I have learned*, Ps. cxix. 7. מִשְׁמוֹעַ (ab audiendo) *from hearing, &c.*

CHAPTER X.

Of the Change of Vowels.

I. *The vowels are often changed when a word increases at the end.*

In this case the vowels of the ultimate and penultimate syllables are commonly exchanged for shorter. The following are general rules; the exceptions, though many, are too trifling to be mentioned.

1. (·) *penultimate*, in every increase and regimen,

is changed into sheva, דָּבַר, דִּבְרוּ; (־) *antepenultimate* in verbs is changed in the same manner, לִמְדָּתִי, לִמְדָּתְךָ.

(־) *ultimate*, in regimen and before the grave affixes, is changed into (־), as דִּבְרַיְהוּה; תּוֹרַתְכֶם from תּוֹרָה.

2. (־) *penultimate*, in every increase and regimen, is contracted into (־), as מִסָּב from מִסָּבִים *a circuit*.

(־) *ultimate*, in every increase, is changed into (־), as לִמְדִים from לומֵד *learning*; in regimen into (־).*

3. י *penultimate*, followed by (־) or (־), is sometimes changed to (־), but commonly into (־) hateph, as being of a similar sound, as אֹזְנְךָ *thy ear*, from אֶזֶן.

י *ultimate* is always in verbs changed into (־), and in nouns before the grave affixes, unless a sheva follows, when it becomes kametz-hateph.

4. (־) *penultimate*, if another pathah follows, is in every increase changed into sheva, as שַׁעַר *a gate*, pl. שַׁעֲרִים.

Pathah *ultimate*, in declining a noun, is changed into kametz, as שַׁעֲרִים, and on account of the affixes, into sheva, as דְּבַשׁ, דְּבַשִּׁי. In verbs that have ה paragogic, pathah final is changed into sheva; and in those that have an affix into kametz, as הִלְמָדָה from הִלְמֵד, הִלְמָדִי from הִלְמֵד.

5. Segol *penultimate*, in every increase, passes into sheva, as פְּלָג *a river*, פְּלָגִים.

* It is not changed in monosyllables, or after (־) or (־).

Segol *ultimate*, in forming the dual or plural number, is changed into kametz, as פְּלָגִים; on account of an affix or a local ה, into sheva, as אֶרֶץ and אֶרְצָה from אָרֶץ. (See the next rule.)

II, *Some alterations of the points are occasioned by simple or compound sheva.*

1. If two shevas should come together in the beginning, or after a complete syllable in the middle of a word, the former is changed into *pathah*, *segol*, or *hirek*. (See אֶרֶץ in the last rule.)

N. B. A consonant and long vowel, or a short vowel between two consonants, the latter of which has a dagesh or sheva, make a *complete syllable*.

2. In those cases in which other letters would have a simple sheva, the gutturals take a compound one.

3. A compound sheva generally causes the preceding letter to have that vowel with which it is compounded: for instance, hateph-pathah gives the preceding a pathah; hateph-segol, gives a segol; and hateph-kametz, a kametz.

4. Sometimes a compound sheva, in this case, loses the vowel, and becomes a simple sheva.

Thus, הִתְהַה *he meditated*, in third sing. m. fut. kal, regularly makes יִתְהַה; but by rule 2d יִתְהַה, by rule 3d יִתְהַה, and by rule 4th יִתְהַה.

5. If a simple sheva follows a compound, the compound either drops the sheva, or the vowel with which it is compounded, as מַעֲשֶׂה *thy work*, from מַעֲשֶׂה, and נִהְפָּכוּ for נִהְפָּכוּ from נִהְפָּד *he was turned*.

6. The gutturals will not allow hateph-pathah before them, but change it into pathah.

III. *The points are altered on account of the gutturals.*

As the gutturals and ׀ will not admit dagesh, they compensate the want of it by changing the preceding vowel into a long one: pathah into kametz, hirek or segol into tzere, and kibbutz or kametz-hateph into ם or ם, as מִקְדָּמוֹן *from a multitude*, for מִקְדָּמוֹן. This compensation is sometimes omitted.

IV. *The accents cause some alterations in the points.*

1. לֵךְ, בֵּךְ, &c. become לֶךְ, בֶּךְ, &c. on account of the pauses, *silluk*, *athna*, &c.

2. The pauses change a short vowel into a long one, or one long vowel for another of a fuller sound, as אֶתְפִּיל for אֶתְפִּיל, Ps. v. 3.

3. Sometimes the other accents do the same.

V. *Maccaph*

Commonly changes a long vowel of the former word into its correspondent short one: kametz into pathah, tzere into hirek, ם or ם into kibbutz or kametz-hateph.

VI. *To improve the sound,*

A long vowel is sometimes changed into a short one, a short into a long one, and one long or short for another.

CHAPTER XI.

Of Irregularities in Syntax.

1. NOUNS that signify dominion, and particularly the names of God, though plural, may be put in apposition with singular substantives; as *הָאִישׁ אֲדֹנֵי הָאָרֶץ* *the man, the lords (lord) of the land*; or they may be joined to a singular adjective; as *אֲדֹנִים קָשָׁה* *a cruel lords (lord)*.

2. Numerals from one to ten of the singular number, frequently take plural substantives, thus *אֶלֶף אַנָּשִׁים* *a thousand men*; other numerals, even when plural, take singular nouns, as *עֶשְׂרִים שָׁנָה* *twenty years*.*

The cardinals from three to ten, which have a masculine termination, are used to feminine nouns, and the contrary; as *שָׁלֹשׁ שָׁנָה* *three years*, *שְׁלֹשָׁה יָמִים* *three days*.

3. When two substantives are in regimen, the adjective or the verb which in sense belongs to one, sometimes agrees with the other in number and gender, as *קִשְׁתַּת גִּבּוֹרִים חֲתָּוִים* *the bow of the mighty men are broken*; *קוֹל דְּמֵי אֶחָד צוֹעֲקִים* *the voice of thy brother's bloods do cry*.

4. An adjective singular joined to a plural substantive, a verb singular to a nominative

* Most numeral adjectives may be placed before or after their substantives: but in all other cases the substantive stands before the adjective. If the adjective precedes the substantive, there is an ellipsis of the verb *to be*; as *טוֹבָה חֵכְמָה* *good (is) wisdom*, i. e. wisdom is good; *זֹאת מְנוּחָה* *this (is) rest*.

plural, or a verb plural to a nominative singular, has a distributive signification, as יָשָׁר מִשְׁפָּטֶיךָ *thy judgments are right*, i. e. each of them is, *right*.

5. Sometimes a nominative feminine has a masculine verb, which is thought to express excellency; and a masculine noun, a feminine verb, to express the contrary, as עָשִׂיתָ תוֹעֵבָה *ye (fem. though spoken of men) have done abomination*. Ezek. xxxiii. 26.

6. The pronouns are often redundant. Sometimes both the separable pronoun and the affix are used for the same person; thus, Numbers xiv. 32. פְּנֵיכֶם אֲתֵם *your carcasses you, &c.* Sometimes the relative and personal pronoun; thus in Psalm xvi. 3. לְקִדְשִׁים אֲשֶׁר בָּאָרֶץ הַזֶּה *to the saints that are in the earth, they, &c.*



CHAPTER XII.

Of Finding the Root.

AN accurate acquaintance with the formation of nouns and verbs, will generally discover the root.—The chief difficulty is in regard to nouns, which are not ranged in the Lexicon in their places, according to the alphabet, as Latin and Greek nouns commonly are, but under their several roots.

The following remarks may be useful.

1. If when the prefixes, affixes, heemantic, and

paragogic letters, signs of the gender, number, &c. are rejected, three letters remain, they commonly contain the root.

2. If only two letters remain, the root is some kind of defective verb, and may be found by prefixing י or נ, inserting י or י, doubling the last letter, or adding ה to the end.

In many cases it is not easy to see which of these methods is to be taken; and till a person has some good acquaintance with the language, he may be forced to try several of them; yet the following observations will in many cases assist him:

If a noun begins with a heemantic letter, and the first radical has a dagesh, its root commonly begins with נ, as מִטָּה *a bed*, from נָטָה; sometimes with י, (because some of these are like the others. See Chap. vii. sect. 3. No. 4.) as מַצֵּבָה *a statue*, from יָצַב.

The roots of most of the nouns which begin with מו or תו begin with י, as תּוֹרָה *a law*, from יָרָה, and מוֹשֵׁב *a seat*, from יָשַׁב.

Many nouns which have a long vowel under the first radical letter, spring from verbs whose second radical is י or י, or whose third is ה, especially if the long vowel continues though some addition is made to the word, as קָמָה, קָמָה, from קָם. But nouns which have a short vowel under the first radical, or upon having any addition at the end, admit dagesh in the second radical, commonly have for their root a verb which doubles the second radical; as מִסָּב *a circuit*, from סָבַב;

מִלָּה *a word*, from מָלַל. But אַף *anger*, (אַפִּי &c.) comes from אָנַף, not אָפַף.

Nouns which end in ך or ך, are commonly derived from verbs that end in ה, as חִזִּון *a vision*, from חָזָה; פֵּרִי *fruit*, from פָּרָה.*

3. Sometimes only one radical letter remains; the root of such will commonly be found by putting ל to the beginning, and ה to the end, as נֶמֶד *thy rod*, from נָמַד.

Explanation of the following Tables.

Table I. exhibits the radical and heemantic forms of Nouns, with the various application of the heemantic letters to the root, according to the analogy of the language. (See Chapters iii. and xii. of the Grammar.) All nouns derived from perfect roots are reducible to one or more of the forms of סֵפֶר, ex. gr. מַלְכָּה מְלֻכָּה מְלֻכָּה מֶלֶךְ, where, by changing the radicals, מֶלֶךְ becomes סֵפֶר; hence, מְסַפֵּר מְסַפֵּרָה סֵפֶר, &c. as in the Table. The seven letters הֵאֵמְנִיתִי called *heemantiv*, produce these seven orders of nouns. Those of imperfect derivation, or such as drop an initial, medial, or final radical, are represented in the lower part of the Table.

* N. B. When words of this form admit affixes, they are commonly changed thus, פְּרִיָּה *his fruit*.

Tables II. and III. shew the Cases of Nouns at large, with or without the pronominal affixes, and are now first arranged in order and manner similar to the conjugations of the verbs. (See Chap. ix. of the Grammar.)

Tables IV. V. and VI. delineate the Cases, &c. of the Pronouns and some Particles, after the same method as in Tables II. and III. and sufficiently explain themselves.

N. B. 1. It may be a very profitable exercise for the learner, frequently to read over and translate into English or Latin the columns in the following Tables and Paradigms, and an exchange of the Noun or Verb will afford agreeable variety in the exercise.

2. In parsing a Verb, first consider what conjugation, tense, and person it is, and what kind of verb; form the proper paradigm into that conjugation, tense, and person, as above; then change the radicals of the paradigm into those of the Verb in question. For instance, אֶתְהַלֵּךְ is first sing. of fut. hithpahel, from הָלַךְ *he walked*, like לָמַד, which form thus,

אֶלְמֹד אֶלְמֹד אֶלְמֹד אֶלְמֹד אֶלְמֹד אֶלְמֹד

Then, changing the radicals, it becomes אֶתְהַלֵּךְ the word sought for.

TABLE I.—Forms of Hebrew Nouns.

VII.	VI.	V.	IV.	III.	II.	I.	Radical.
תִּסְפֹּר	מִסְפָּר	אֶסְפֹּר	סִפְּרִי	סִפְּרַת	סִפְּרָה	סִפֵּר	סָפַר
תִּסְפְּרָה	מִסְפְּרָה	אֶסְפְּרָה	סִפְּרִיָּה	סִפְּרַת	סִפְּרָה	סִפֵּר	סָפַר
תִּסְפְּרֶת	מִסְפְּרֶת	אֶסְפְּרֶת	סִפְּרִית	סִפְּרֶת	סִפְּרֶה	סִפֹּר	סָפַר
תִּסְפֹּרוּ	מִסְפֹּרוּ	אֶסְפֹּרוּ	סִפְּרוּת	סִפְּרוֹת	סִפְּרוֹה	סִפְּרוּ	סָפְּרוּ
תִּסְפְּרוּהָ	מִסְפְּרוּהָ	אֶסְפְּרוּהָ	סִפְּרוּן	סִפְּרוֹת	סִפְּרוּהָ	סִפְּרוּ	סָפְּרוּ
תִּסְפְּרוּתָהּ	מִסְפְּרוּתָהּ	אֶסְפְּרוּתָהּ	סִפְּרוֹן	סִפְּרוֹת	סִפְּרוּתָהּ	סִפִּיר	סָפְּרוּ
תִּסְפִּיר	מִסְפִּיר	אֶסְפִּיר	סִפְּרוֹנָה	סִפְּרוֹת	סִפְּרוֹהָ	סִפֹּר	סָפְּרוּ
תִּסְפֹּק	מִסְפֹּק	אֶסְפֹּק	נִסְפֹּק	יִסְפֹּק	סִפְּקָה	סִפֹּק	סָפֹק
תִּסְפְּקָה	מִסְפְּקָה	אֶסְפְּקָה	נִסְפְּקָה	יִסְפְּקָה	סִפְּקָה	סִפְּקָה	סָפְּקָה
תִּסְפְּקֶת	מִסְפְּקֶת	אֶסְפְּקֶת	נִסְפְּקֶת	יִסְפְּקֶת	סִפְּקֶת	סִפְּקֶת	סָפְּקֶת
תִּסְפֹּקוּ	מִסְפֹּקוּ	אֶסְפֹּקוּ	נִסְפֹּקוּ	יִסְפֹּקוּ	סִפְּקוֹת	סִפֹּקוּ	סָפֹקוּ
תִּסְפְּקוּהָ	מִסְפְּקוּהָ	אֶסְפְּקוּהָ	נִסְפְּקוּהָ	יִסְפְּקוּהָ	סִפְּקוֹתָהּ	סִפְּקוּהָ	סָפְּקוּהָ
תִּסְפְּקוּתָהּ	מִסְפְּקוּתָהּ	אֶסְפְּקוּתָהּ	נִסְפְּקוּתָהּ	יִסְפְּקוּתָהּ	סִפְּקוּתָהּ	סִפְּקוּתָהּ	סָפְּקוּתָהּ

TABLE II.—*Cases of Nouns.*
MASCULINE SINGULAR.

Mem.	Lamed.	Caph.	Beth.	Kal.	Case.
מִסְפֵּר	לְסֵפֶר	כְּסֵפֶר	בְּסֵפֶר	סֵפֶר	A book, absolute.
מִסְפָּר	לְסָפֶר	כְּסָפֶר	בְּסָפֶר	סָפֶר	Book of, regimen.
מִסְפָּרִי	לְסָפְרִי	כְּסָפְרִי	בְּסָפְרִי	סָפְרִי	My book, com.
מִסְפָּרְךָ	לְסָפְרְךָ	כְּסָפְרְךָ	בְּסָפְרְךָ	סָפְרְךָ	Thy book, mas.
מִסְפָּרָהּ	לְסָפְרָהּ	כְּסָפְרָהּ	בְּסָפְרָהּ	סָפְרָהּ	Thy book, fem.
מִסְפָּרוֹ	לְסָפְרוֹ	כְּסָפְרוֹ	בְּסָפְרוֹ	סָפְרוֹ	His book.
מִסְפָּרָהּ	לְסָפְרָהּ	כְּסָפְרָהּ	בְּסָפְרָהּ	סָפְרָהּ	Her book.
מִסְפָּרֵנוּ	לְסָפְרֵנוּ	כְּסָפְרֵנוּ	בְּסָפְרֵנוּ	סָפְרֵנוּ	Our book, com.
מִסְפָּרְכֶם	לְסָפְרְכֶם	כְּסָפְרְכֶם	בְּסָפְרְכֶם	סָפְרְכֶם	Your book, mas.
מִסְפָּרְכֶּן	לְסָפְרְכֶּן	כְּסָפְרְכֶּן	בְּסָפְרְכֶּן	סָפְרְכֶּן	Your book, fem.
מִסְפָּרָם	לְסָפְרָם	כְּסָפְרָם	בְּסָפְרָם	סָפְרָם	Their book, mas.
מִסְפָּרָן	לְסָפְרָן	כְּסָפְרָן	בְּסָפְרָן	סָפְרָן	Their book, fem.
מִסְפָּרָהּ	לְסָפְרָהּ	כְּסָפְרָהּ	בְּסָפְרָהּ	סָפְרָהּ	The book, emph.
לְמִסְפָּרָהּ	לְסָפְרָהּ	כְּסָפְרָהּ	בְּסָפְרָהּ	סָפְרָהּ	The book, relat.

MASCULINE PLURAL.

מִסְפָּרִים	לְסָפְרִים	כְּסָפְרִים	בְּסָפְרִים	סְפָרִים	Books, absolute. Books of, regimen.
מִסְפָּרַי	לְסָפְרַי	כְּסָפְרַי	בְּסָפְרַי	סְפָרַי	
מִסְפָּרֶיךָ	לְסָפְרֶיךָ	כְּסָפְרֶיךָ	בְּסָפְרֶיךָ	סְפָרֶיךָ	My books, com. Thy books, mas. Thy books, fem.
מִסְפָּרָיו	לְסָפְרָיו	כְּסָפְרָיו	בְּסָפְרָיו	סְפָרָיו	His books.
מִסְפָּרֶיהָ	לְסָפְרֶיהָ	כְּסָפְרֶיהָ	בְּסָפְרֶיהָ	סְפָרֶיהָ	Her books.
מִסְפָּרֵינוּ	לְסָפְרֵינוּ	כְּסָפְרֵינוּ	בְּסָפְרֵינוּ	סְפָרֵינוּ	Our books, com.
מִסְפָּרֵיכֶם	לְסָפְרֵיכֶם	כְּסָפְרֵיכֶם	בְּסָפְרֵיכֶם	סְפָרֵיכֶם	Your books, mas.
מִסְפָּרֵיכֶן	לְסָפְרֵיכֶן	כְּסָפְרֵיכֶן	בְּסָפְרֵיכֶן	סְפָרֵיכֶן	Your books, fem.
מִסְפָּרֵיהֶם	לְסָפְרֵיהֶם	כְּסָפְרֵיהֶם	בְּסָפְרֵיהֶם	סְפָרֵיהֶם	Their books, mas.
מִסְפָּרֵיהֶן	לְסָפְרֵיהֶן	כְּסָפְרֵיהֶן	בְּסָפְרֵיהֶן	סְפָרֵיהֶן	Their books, fem.
מִסְפָּרֵיהֶם	לְהִסְפָּרֵם	כְּהִסְפָּרֵם	בְּהִסְפָּרֵם	הִסְפָּרֵם	The books, emph.
מִסְפָּרֵיהֶן	לְהִסְפָּרֵן	כְּהִסְפָּרֵן	בְּהִסְפָּרֵן	הִסְפָּרֵן	The books, relat.

TABLE III.—*Cases of Nouns.*
FEMININE SINGULAR.

Mem.	Lamed.	Caph.	Beth.	Kal.	Case.
מִתּוֹרָה מִתּוֹרַת	לְתּוֹרָה לְתּוֹרַת	בְּתּוֹרָה בְּתּוֹרַת	בְּתּוֹרָה בְּתּוֹרַת	תּוֹרָה תּוֹרַת	A law, absolute. Law of, regimen.
מִתּוֹרָתִי מִתּוֹרָתְךָ מִתּוֹרָתְךָ מִתּוֹרָתוֹ מִתּוֹרָתָהּ מִתּוֹרָתֵנוּ מִתּוֹרָתְכֶם מִתּוֹרָתְכֶן מִתּוֹרָתָם מִתּוֹרָתוֹ	לְתּוֹרָתִי לְתּוֹרָתְךָ לְתּוֹרָתְךָ לְתּוֹרָתוֹ לְתּוֹרָתָהּ לְתּוֹרָתֵנוּ לְתּוֹרָתְכֶם לְתּוֹרָתְכֶן לְתּוֹרָתָם לְתּוֹרָתוֹ	בְּתּוֹרָתִי בְּתּוֹרָתְךָ בְּתּוֹרָתְךָ בְּתּוֹרָתוֹ בְּתּוֹרָתָהּ בְּתּוֹרָתֵנוּ בְּתּוֹרָתְכֶם בְּתּוֹרָתְכֶן בְּתּוֹרָתָם בְּתּוֹרָתוֹ	תּוֹרָתִי תּוֹרָתְךָ תּוֹרָתְךָ תּוֹרָתוֹ תּוֹרָתָהּ תּוֹרָתֵנוּ תּוֹרָתְכֶם תּוֹרָתְכֶן תּוֹרָתָם תּוֹרָתוֹ	My law, com. Thy law, mas. Thy law, fem. His law. Her law. Our law, com. Your law, mas. Your law, fem. Their law, mas. Their law, fem.	
מִתּוֹרָה שֶׁמִּתּוֹרָה	לְתּוֹרָה שֶׁל־תּוֹרָה	בְּתּוֹרָה שֶׁבְּתּוֹרָה	בְּתּוֹרָה שֶׁבְּתּוֹרָה	תּוֹרָה שֶׁתּוֹרָה	The law, emph. The law, relat.

TABLE IV.—*Pronouns, with their Cases and Prepositions.*

Shin.	Mem.	Lamed.	Caph.	Beth.	Forms in Kal.			Case.
שֶׁל	כִּי	לִי	כִּמּוֹ	בְּכִי	אֵת	אֵת	אֵת	PRONOUN.
שֶׁלִּי	כִּמְּנִי	לִי	כִּמּוֹנִי	בִּי	אֵתִי	אֵתִי	אֹתִי	Me, com.
שֶׁלְּךָ	כִּמְּךָ	לְּךָ	כִּמּוֹךָ	בְּךָ	אֶתְךָ	אֶתְךָ	אֹתְךָ	Thee, mas.
שֶׁלָּהּ	כִּמְּהָּ	לָּהּ	כִּמּוֹהָ	בָּהּ	אֶתְהָּ	אֶתְהָּ	אֹתְהָ	Thee, fem.
שֶׁלּוֹ	כִּמְּנוֹ	לּוֹ	כִּמּוֹנוֹ	בּוֹ	אֹתוֹ	אֹתוֹ	אֹתוֹ	Him.
שֶׁלָּהּ	כִּמְּהָּ	לָּהּ	כִּמּוֹהָ	בָּהּ	אֶתְהָּ	אֶתְהָּ	אֹתְהָ	Her.
שֶׁלֵּנוּ	כִּמְּנוּ	לָנוּ	כִּמּוֹנוּ	בָּנוּ	אֶתְנוּ	אֶתְנוּ	אֹתְנוּ	Us, com.
שֶׁלְכֶם	כִּמְכֶם	לָכֶם	כִּמּוֹכֶם	בְּכֶם	אֶתְכֶם	אֶתְכֶם	אֹתְכֶם	You, mas.
שֶׁלְכֶן	כִּמְכֶן	לְכֶן	כִּמּוֹכֶן	בְּכֶן	אֶתְכֶן	אֶתְכֶן	אֹתְכֶן	You, fem.
שֶׁלָּהֶם	כִּמְהֶם	לָהֶם	כִּמּוֹהֶם	בָּהֶם	אֶתָּם	אֶתָּם	אֹתָם	Them, mas.
שֶׁלָּהֶן	כִּמְהֶן	לָהֶן	כִּמּוֹהֶן	בָּהֶן	אֶתָּן	אֶתָּן	אֹתָן	Them, fem.

TABLE V.—Pronouns Demonstrative, Interrogative, and Relative.

Shin.	Mem.	Lamed.	Caph.	Beth.	Ile.	Kal.	Cases.
שֶׁזֶה	כֹּזֶה	לֹזֶה	כֹּזֶה	בֹּזֶה	הֶזֶה	זֶה	This, mas.
שֶׁזֵּאת	כֹּזֵאת	לֵּאת	כֹּזֵאת	בֹּזֵאת	הֵזֵאת	זֵאת	This, fem.
שֶׁהוּא	כֹּהוּא				הֶהוּא	הוּא	That, mas.
שֶׁהיא	כֹּהיא				הֵהיא	היא	That, fem.
	כֵּאלֶּה	לֵאלֶּה	כֵּאלֶּה	בֵּאלֶּה	הֵאלֶּה	אֵלֶּה	These, com.
שֶׁהֵם	כֵּהֵם	לֵהֵם	כֵּהֵם	בֵּהֵם	הֵהֵם	הֵם	These, com.
שֶׁהֵן	כֵּהֵן	לֵהֵן	כֵּהֵן	בֵּהֵן	הֵהֵן	הֵן	Those, mas.
שֶׁלָּכֶּה	כֵּלָּה	לָּה	כֵּלָּה	בֵּלָּה		כֵּה	Those, fem.
שֶׁלָּמָה	כֵּלָּמָה	לָּמָה	כֵּלָּמָה	בֵּלָּמָה		כֵּמָה	What?
שֶׁלָּכֶּמָה	כֵּלָּכֶּמָה	לָּכֶּמָה	כֵּלָּכֶּמָה	בֵּלָּכֶּמָה		כֵּמָה	What.
שֶׁלָּכֶּמָה	כֵּלָּכֶּמָה	לָּכֶּמָה	כֵּלָּכֶּמָה	בֵּלָּכֶּמָה		כֵּמָה	What.
שֶׁלָּכֶּמִּי	כֵּלָּכֶּמִּי	לָּכֶּמִּי	כֵּלָּכֶּמִּי	בֵּלָּכֶּמִּי		כֵּמִי	Who? whom?
	כֵּלָּאֶשֶׁר	לָּאֶשֶׁר	כֵּלָּאֶשֶׁר	בֵּלָּאֶשֶׁר		אֶשֶׁר	Which, that.

TABLE VI.—*Example of Declined Particles.*

After.	Before.	With.	Upon.	Between.	With.	Unto.	
אַחֲרַי	לְפָנַי	עִמִּי	עָלַי	בֵּינִי	אִתִּי	אֵלַי	
אַחֲרֶיךָ	לְפָנֶיךָ	עִמָּךְ	עָלֶיךָ	בֵּינֶךָ	אִתָּךְ	אֵלֶיךָ	Me.
אַחֲרֶיהָ	לְפָנֶיהָ	עִמָּהּ	עָלֶיהָ	בֵּינֶיהָ	אִתָּהּ	אֵלֶיהָ	Thee, mas.
אַחֲרָיו	לְפָנָיו	עִמּוֹ	עָלָיו	בֵּינּוּ	אִתּוֹ	אֵלָיו	Thee, fem.
אַחֲרֶיהֶּ	לְפָנֶיהֶּ	עִמָּהֶּ	עָלֶיהֶּ	בֵּינֶיהֶּ	אִתָּהֶּ	אֵלֶיהֶּ	Him.
אַחֲרֵינוּ	לְפָנֵינוּ	עִמָּנוּ	עָלֵינוּ	בֵּינֵינוּ	אִתָּנוּ	אֵלֵינוּ	Her.
אַחֲרֵיכֶם	לְפָנֵיכֶם	עִמָּכֶם	עָלֵיכֶם	בֵּינֵיכֶם	אִתְּכֶם	אֵלֵיכֶם	Us.
אַחֲרֵיכֶן	לְפָנֵיכֶן	עִמָּכֶן	עָלֵיכֶן	בֵּינֵיכֶן	אִתְּכֶן	אֵלֵיכֶן	You, mas.
אַחֲרֵיהֶם	לְפָנֵיהֶם	עִמָּהֶם	עָלֵיהֶם	בֵּינֵיהֶם	אִתָּהֶם	אֵלֵיהֶם	You, fem.
אַחֲרֵיהֶן	לְפָנֵיהֶן	עִמָּהֶן	עָלֵיהֶן	בֵּינֵיהֶן	אִתָּהֶן	אֵלֵיהֶן	Them, mas.
							Them, fem.

TABLE VII.—Of the Hebrew Numbers.

ORDINAL.			CARDINAL.		
Feminine.	Masculine.		Constructive.	Feminine.	Masculine.
רִאשׁוֹנָה	רִאשׁוֹן	First.	אַחַד אַחַת	אַחַת	אַחַד
שְׁנִית	שְׁנִי	Second.	שְׁנֵי שְׁנַיִ	שְׁתֵּים	שְׁנַיִם
שְׁלִישִׁית	שְׁלִישִׁי	Third.	שְׁלֹשָׁה שְׁלֹשׁ	שְׁלֹשׁ	שְׁלֹשָׁה
רְבִיעִית	רְבִיעִי	Fourth.	אַרְבַּעַת	אַרְבַּע	אַרְבַּעַה
חֲמִישִׁית	חֲמִישִׁי	Fifth.	חֲמִשָּׁה חֲמִשׁ	חֲמִשׁ	חֲמִשָּׁה
שִׁשִּׁית	שִׁשִּׁי	Sixth.	שִׁשָּׁה שִׁשׁ	שִׁשׁ	שִׁשָּׁה
שִׁבְעִית	שִׁבְעִי	Seventh.	שִׁבְעַת שִׁבַּע	שִׁבַּע	שִׁבְעָה
שְׁמֹנִית	שְׁמֹנִי	Eighth.	שְׁמוֹנֶה שְׁמוֹנֶה	שְׁמוֹנֶה	שְׁמוֹנֶה
תְּשִׁיעִית	תְּשִׁיעִי	Ninth.	תְּשִׁיעַת	תְּשִׁיעַ	תְּשִׁיעָה
עֲשָׂרִית	עֲשָׂרִי	Tenth.	עֲשָׂרֶה עֲשָׂרֶה	עֲשָׂרֶה	עֲשָׂרֶה

TABLE VIII.—*Hebrew Numerals*—continued.

Feminine.		Masculine.		Common.	
עֶשְׂרִים	אַחַת	עֶשֶׂר	אֶחָד	עֶשֶׂר	Ten.
עֶשְׂרִים	שְׁנַיִם	עֶשֶׂר	שְׁנַיִם	עֶשְׂרִים	Twenty.
עֶשְׂרִים	שָׁלוֹשׁ	עֶשֶׂר	שְׁלֹשָׁה	שָׁלוֹשׁ	Thirty.
עֶשְׂרִים	אַרְבַּע	עֶשֶׂר	אַרְבָּעָה	אַרְבָּעִים	Forty.
עֶשְׂרִים	חֲמִשָּׁה	עֶשֶׂר	חֲמִשָּׁה	חֲמִשִּׁים	Fifty.
עֶשְׂרִים	שֵׁשׁ	עֶשֶׂר	שֵׁשָׁה	שִׁשִּׁים	Sixty.
עֶשְׂרִים	שִׁבְעָה	עֶשֶׂר	שִׁבְעָה	שִׁבְעִים	Seventy.
עֶשְׂרִים	שְׁמוֹנָה	עֶשֶׂר	שְׁמוֹנָה	שְׁמוֹנִים	Eighty.
עֶשְׂרִים	תֵּשַׁע	עֶשֶׂר	תֵּשַׁעָה	תֵּשַׁעִים	Ninety.
ועֶשְׂרִים	אַחַת	ועֶשְׂרִים	אֶחָד	מֵאוֹה	Hundred.
ועֶשְׂרִים	שְׁנַיִם	ועֶשְׂרִים	שְׁנַיִם	אֶלֶף	Thousand.
ועֶשְׂרִים	שָׁלוֹשׁ	ועֶשְׂרִים	שְׁלֹשָׁה	אַלְפַּיִם	Two thousand.

Paradigm of the Substantive Verb *הָיָה to be.*

Mem.	Lamed.	Caph.	Beth.	Infinitive.	Verb <i>הָיָה to be.</i>	PRONOUN.
מְהִיּוֹת	לְהִיּוֹת	פְּהִיּוֹת	בְּהִיּוֹת	הִיּוֹת	FUT. PRET.	
מְהִיּוֹתִי	לְהִיּוֹתִי	פְּהִיּוֹתִי	בְּהִיּוֹתִי	הִיּוֹתִי	אֶהְיֶה	I. אֲנִי
מְהִיּוֹתְךָ	לְהִיּוֹתְךָ	פְּהִיּוֹתְךָ	בְּהִיּוֹתְךָ	הִיּוֹתְךָ	תִּהְיֶה	Thou. אַתָּה
מְהִיּוֹתָיו	לְהִיּוֹתָיו	פְּהִיּוֹתָיו	בְּהִיּוֹתָיו	הִיּוֹתָיו	תִּהְיֶי	Thou. אַתָּה
מְהִיּוֹתָהּ	לְהִיּוֹתָהּ	פְּהִיּוֹתָהּ	בְּהִיּוֹתָהּ	הִיּוֹתָהּ	יִהְיֶה	He. הוּא
מְהִיּוֹתֵנוּ	לְהִיּוֹתֵנוּ	פְּהִיּוֹתֵנוּ	בְּהִיּוֹתֵנוּ	הִיּוֹתֵנוּ	נִהְיֶה	She. הִיא
מְהִיּוֹתְכֶם	לְהִיּוֹתְכֶם	פְּהִיּוֹתְכֶם	בְּהִיּוֹתְכֶם	הִיּוֹתְכֶם	נִהְיֶי	We. אֲנַחְנוּ
מְהִיּוֹתְכֻן	לְהִיּוֹתְכֻן	פְּהִיּוֹתְכֻן	בְּהִיּוֹתְכֻן	הִיּוֹתְכֻן	תִּהְיוּ	You. אַתֶּם
מְהִיּוֹתָם	לְהִיּוֹתָם	פְּהִיּוֹתָם	בְּהִיּוֹתָם	הִיּוֹתָם	יִהְיוּ	You. אֲתָן
מְהִיּוֹתָן	לְהִיּוֹתָן	פְּהִיּוֹתָן	בְּהִיּוֹתָן	הִיּוֹתָן	יִהְיוּ	They. הֵם
מְהִיּוֹתָם	לְהִיּוֹתָם	פְּהִיּוֹתָם	בְּהִיּוֹתָם	הִיּוֹתָם	יִהְיוּ	They. הֵם

Paradigm of Perfect Verbs. לָמַד *he learned.*

	Hithpahal.	Hophal.	Hiphil.	Pual.	Pilpel.	Niphal.	Kal.		Abstract.	Preterite.	Imperative.
	הִתְלַמֵּד	הִלָּמַד	הִלְמִיד	לָמַד	לָמַד	נִלְמַד	לָמַד	Preterite.			
(-)	הִתְלַמְּדָה	הִלָּמְדָה	הִלְמִידָה	לָמְדָה	לָמְדָה	נִלְמְדָה	לָמְדָה	Imperative.			
(-)	הִתְלַמְּדוּ	הִלָּמְדוּ	הִלְמִידוּ	לָמְדוּ	לָמְדוּ	נִלְמְדוּ	לָמְדוּ	Future.			
(-)	הִתְלַמְּדִי	הִלָּמְדִי	הִלְמִידִי	לָמְדִי	לָמְדִי	נִלְמְדִי	לָמְדִי	Infinitive.			
	מִתְלַמֵּד	מִלָּמַד	מִלְמִיד	מִלָּמַד	מִלָּמַד	מִלְמִיד	מִלָּמַד	Benoni.			
		מִלָּמַד	מִלְמִיד	מִלָּמַד	מִלָּמַד	מִלְמִיד	מִלָּמַד	Pahul.			
	הִתְלַמֵּד	הִלָּמַד	הִלְמִיד	לָמַד	לָמַד	נִלְמַד	לָמַד	He.			
	הִתְלַמְּדָה	הִלָּמְדָה	הִלְמִידָה	לָמְדָה	לָמְדָה	נִלְמְדָה	לָמְדָה	She.			
	הִתְלַמְּדוּ	הִלָּמְדוּ	הִלְמִידוּ	לָמְדוּ	לָמְדוּ	נִלְמְדוּ	לָמְדוּ	Thou, mas.			
	הִתְלַמְּדִי	הִלָּמְדִי	הִלְמִידִי	לָמְדִי	לָמְדִי	נִלְמְדִי	לָמְדִי	Thou, fem.			
	הִתְלַמְּדִי	הִלָּמְדִי	הִלְמִידִי	לָמְדִי	לָמְדִי	נִלְמְדִי	לָמְדִי	I.			
	הִתְלַמְּדוּ	הִלָּמְדוּ	הִלְמִידוּ	לָמְדוּ	לָמְדוּ	נִלְמְדוּ	לָמְדוּ	They.			
	הִתְלַמְּדִי	הִלָּמְדִי	הִלְמִידִי	לָמְדִי	לָמְדִי	נִלְמְדִי	לָמְדִי	You, mas.			
	הִתְלַמְּדוּ	הִלָּמְדוּ	הִלְמִידוּ	לָמְדוּ	לָמְדוּ	נִלְמְדוּ	לָמְדוּ	You, fem.			
	הִתְלַמְּדוּ	הִלָּמְדוּ	הִלְמִידוּ	לָמְדוּ	לָמְדוּ	נִלְמְדוּ	לָמְדוּ	We.			
	הִתְלַמֵּד	הִלָּמַד	הִלְמִיד	לָמַד	לָמַד	נִלְמַד	לָמַד	Thou, mas.			
	הִתְלַמְּדָה	הִלָּמְדָה	הִלְמִידָה	לָמְדָה	לָמְדָה	נִלְמְדָה	לָמְדָה	Thou, fem.			
	הִתְלַמְּדוּ	הִלָּמְדוּ	הִלְמִידוּ	לָמְדוּ	לָמְדוּ	נִלְמְדוּ	לָמְדוּ	You, mas.			

Paragogic Letters.

ה

ה י

[illegible]

[illegible]

Paradigm of Verbs whose first Radical is א. *אָפּוּ* he approached.

	Hithpahal.	Hophal.	Hiphil.	Puhal.	Pihel.	Niphal.	Kal.	Abstract.	Preterite.	Imperative.
	הִתְאַפֵּשׁ	הִתְאַשׁ (י)	הִתְאַשׁ	תְּאַשׁ	תְּאַשׁ	תְּאַשׁ	תְּאַשׁ	Preterite. Imperative.		
	הִתְאַפְּשׁ	הִתְאַשְׁ (י)	הִתְאַשְׁ (..)	תְּאַשְׁ	תְּאַשְׁ	תְּאַשְׁ	תְּאַשְׁ (..)	Future.		
	הִתְאַפְּשׁ	הִתְאַשְׁ (י)	הִתְאַשְׁ (..)	תְּאַשְׁ (י)	תְּאַשְׁ	תְּאַשְׁ	תְּאַשְׁ (י)	Infinitive.		
	הִתְאַפְּשׁ	הִתְאַשְׁ (י)	הִתְאַשְׁ (..)	תְּאַשְׁ	תְּאַשְׁ	תְּאַשְׁ	תְּאַשְׁ	Benoni.		
	הִתְאַפְּשׁ	הִתְאַשְׁ (י)	הִתְאַשְׁ (..)	תְּאַשְׁ	תְּאַשְׁ	תְּאַשְׁ	תְּאַשְׁ	Pahul.		
	הִתְאַפְּשׁ	הִתְאַשְׁ (י)	הִתְאַשְׁ (..)	תְּאַשְׁ	תְּאַשְׁ	תְּאַשְׁ	תְּאַשְׁ		He.	
	הִתְאַפְּשׁ	הִתְאַשְׁ (י)	הִתְאַשְׁ (..)	תְּאַשְׁ	תְּאַשְׁ	תְּאַשְׁ	תְּאַשְׁ		She.	
	הִתְאַפְּשׁ	הִתְאַשְׁ (י)	הִתְאַשְׁ (..)	תְּאַשְׁ	תְּאַשְׁ	תְּאַשְׁ	תְּאַשְׁ		Thou, mas.	
	הִתְאַפְּשׁ	הִתְאַשְׁ (י)	הִתְאַשְׁ (..)	תְּאַשְׁ	תְּאַשְׁ	תְּאַשְׁ	תְּאַשְׁ		Thou, fem.	
	הִתְאַפְּשׁ	הִתְאַשְׁ (י)	הִתְאַשְׁ (..)	תְּאַשְׁ	תְּאַשְׁ	תְּאַשְׁ	תְּאַשְׁ		I.	
	הִתְאַפְּשׁ	הִתְאַשְׁ (י)	הִתְאַשְׁ (..)	תְּאַשְׁ	תְּאַשְׁ	תְּאַשְׁ	תְּאַשְׁ		They.	
	הִתְאַפְּשׁ	הִתְאַשְׁ (י)	הִתְאַשְׁ (..)	תְּאַשְׁ	תְּאַשְׁ	תְּאַשְׁ	תְּאַשְׁ		You, mas.	
	הִתְאַפְּשׁ	הִתְאַשְׁ (י)	הִתְאַשְׁ (..)	תְּאַשְׁ	תְּאַשְׁ	תְּאַשְׁ	תְּאַשְׁ		You, fem.	
	הִתְאַפְּשׁ	הִתְאַשְׁ (י)	הִתְאַשְׁ (..)	תְּאַשְׁ	תְּאַשְׁ	תְּאַשְׁ	תְּאַשְׁ		We.	
	הִתְאַפְּשׁ	הִתְאַשְׁ (י)	הִתְאַשְׁ (..)	תְּאַשְׁ	תְּאַשְׁ	תְּאַשְׁ	תְּאַשְׁ		Thou, mas.	
	הִתְאַפְּשׁ	הִתְאַשְׁ (י)	הִתְאַשְׁ (..)	תְּאַשְׁ	תְּאַשְׁ	תְּאַשְׁ	תְּאַשְׁ		Thou, fem.	
	הִתְאַפְּשׁ	הִתְאַשְׁ (י)	הִתְאַשְׁ (..)	תְּאַשְׁ	תְּאַשְׁ	תְּאַשְׁ	תְּאַשְׁ		You, mas.	
	הִתְאַפְּשׁ	הִתְאַשְׁ (י)	הִתְאַשְׁ (..)	תְּאַשְׁ	תְּאַשְׁ	תְּאַשְׁ	תְּאַשְׁ		You, fem.	

Future.					Benoni.					Pahul.				
Thou, mas.	תָּבֹשׁ	תִּבְבֹּשׁ	תִּבְבָּשׁוּ	תִּבְבָּשׁוּ	תִּבְבֹּשׁוּ	תִּבְבָּשׁוּ	תִּבְבָּשׁוּ	תִּבְבָּשׁוּ	תִּבְבָּשׁוּ	Thou, fem.	תִּבְבֹּשִׁי	תִּבְבָּשִׁי	תִּבְבָּשִׁי	תִּבְבָּשִׁי
He.	יִבְבֹּשׁ	יִבְבָּשׁוּ	יִבְבָּשׁוּ	יִבְבָּשׁוּ	יִבְבָּשׁוּ	יִבְבָּשׁוּ	יִבְבָּשׁוּ	יִבְבָּשׁוּ	יִבְבָּשׁוּ	She.	תִּבְבֹּשִׁי	תִּבְבָּשִׁי	תִּבְבָּשִׁי	תִּבְבָּשִׁי
We.	נִבְבֹּשׁ	נִבְבָּשׁוּ	נִבְבָּשׁוּ	נִבְבָּשׁוּ	נִבְבָּשׁוּ	נִבְבָּשׁוּ	נִבְבָּשׁוּ	נִבְבָּשׁוּ	נִבְבָּשׁוּ	You, mas.	תִּבְבֹּשׁוּ	תִּבְבָּשׁוּ	תִּבְבָּשׁוּ	תִּבְבָּשׁוּ
They, mas.	יִבְבֹּשׁוּ	יִבְבָּשׁוּ	יִבְבָּשׁוּ	יִבְבָּשׁוּ	יִבְבָּשׁוּ	יִבְבָּשׁוּ	יִבְבָּשׁוּ	יִבְבָּשׁוּ	יִבְבָּשׁוּ	You, they, fem.	תִּבְבֹּשְׁנָה	תִּבְבָּשְׁנָה	תִּבְבָּשְׁנָה	תִּבְבָּשְׁנָה
Infinitive.					Mas. singular.					Mas. plural.				
תִּבְבֹּשׁ					תִּבְבָּשׁוּ					Fem. singular.				
תִּבְבֹּשִׁי					תִּבְבָּשִׁי					Fem. plural.				
תִּבְבָּשׁוּ					תִּבְבָּשִׁי					Mas. singular.				
תִּבְבָּשׁוּ					תִּבְבָּשִׁי					Mas. plural.				
תִּבְבָּשׁוּ					תִּבְבָּשִׁי					Fem. singular.				
תִּבְבָּשׁוּ					תִּבְבָּשִׁי					Fem. plural.				

Paradigm of Verbs whose second Radical letter is 'or'. קום to arise.

	Hophal.	Hiphil.	Puhal.	Pihel.	Niphal.	Kal.		Abstract.	Preterite.	Imperative.
הִתְקוּמָם	הִקָּם	הִקָּם (..)	קוּמָם	קוּמָם	נִקָּם	קָם	Preterite.			
הִתְקוּמִי	הִקָּמְךָ	הִקָּמְךָ (..)	קוּמִי	קוּמִי	הִקָּמְךָ	קָמְךָ (י)	Imperative.			
אֶתְקוּמָם	אֶקָּם	אֶקָּם (..)	אֶקָּם	אֶקָּם	אֶקָּם	אָקָם (י)	Future.			
הִתְקוּמִי	הִקָּמְךָ	הִקָּמְךָ (..)	קוּמִי	קוּמִי	הִקָּמְךָ	קָמְךָ (י)	Infinitive.			
קוּמָם	קוּמָם	קָמָם (..)	קוּמָם	קוּמָם	קוּמָם	קָם	Benoni.			
						קוּם	Pahul.			
הִתְקוּמָם	הִקָּם	הִקָּם	קוּמָם	קוּמָם	נִקָּם	קָם	He.			
הִתְקוּמְךָ	הִקָּמְךָ	הִקָּמְךָ	קוּמְךָ	קוּמְךָ	נִקָּמְךָ	קָמְךָ	She.			
הִתְקוּמֶיךָ	הִקָּמֶיךָ	הִקָּמֶיךָ	קוּמֶיךָ	קוּמֶיךָ	נִקָּמֶיךָ	קָמֶיךָ	Thou, mas.			
הִתְקוּמֶיךָ	הִקָּמֶיךָ	הִקָּמֶיךָ	קוּמֶיךָ	קוּמֶיךָ	נִקָּמֶיךָ	קָמֶיךָ	Thou, fem.			
הִתְקוּמֵי	הִקָּמֵי	הִקָּמֵי	קוּמֵי	קוּמֵי	נִקָּמֵי	קָמֵי	I.			
הִתְקוּמֵי	הִקָּמֵי	הִקָּמֵי	קוּמֵי	קוּמֵי	נִקָּמֵי	קָמֵי	They.			
הִתְקוּמֶיךָ	הִקָּמֶיךָ	הִקָּמֶיךָ	קוּמֶיךָ	קוּמֶיךָ	נִקָּמֶיךָ	קָמֶיךָ	You, mas.			
הִתְקוּמֶיךָ	הִקָּמֶיךָ	הִקָּמֶיךָ	קוּמֶיךָ	קוּמֶיךָ	נִקָּמֶיךָ	קָמֶיךָ	You, fem.			
הִתְקוּמֵנוּ	הִקָּמֵנוּ	הִקָּמֵנוּ	קוּמֵנוּ	קוּמֵנוּ	נִקָּמֵנוּ	קָמֵנוּ	We.			
הִתְקוּמָם	הִקָּם	הִקָּם	קוּמָם	קוּמָם	הִקָּם	קָם	Thou, mas.			
הִתְקוּמִי	הִקָּמְךָ	הִקָּמְךָ	קוּמִי	קוּמִי	הִקָּמְךָ	קָמְךָ	Thou, fem.			
הִתְקוּמֵי	הִקָּמֵי	הִקָּמֵי	קוּמֵי	קוּמֵי	הִקָּמֵי	קָמֵי	You, mas.			
הִתְקוּמֵי	הִקָּמֵי	הִקָּמֵי	קוּמֵי	קוּמֵי	הִקָּמֵי	קָמֵי	You fem.			

Paradigm of Verbs whose third Radical letter is ה. הִפְעִיל *he revealed*.

Hithpahal.	Hophal.	Hiphil.	Pual.	Pihel.	Niphal.	Kal.	Abstract.	Preterite.	Imperative
הִתְפַּחֵל	הִפְחֵל	הִפְחִיל	פִּחֵל	פִּחֵל	נִפְחֵל	פִּחֵל	Preterite.	He.	Thou, mas.
הִתְפַּחְלָה	הִפְחַלְהָ	הִפְחִילָהּ	פִּחְלָהּ	פִּחְלָהּ	נִפְחַלְהָ	פִּחְלָהּ	Imperative.	She.	Thou, fem.
הִתְפַּחְלוּ	הִפְחִילוּ	הִפְחִילוּ	פִּחְלוּ	פִּחְלוּ	נִפְחִילוּ	פִּחְלוּ	Future.	Thou, mas.	Thou, fem.
הִתְפַּחְלוּ	הִפְחִילוּ	הִפְחִילוּ	פִּחְלוּ	פִּחְלוּ	נִפְחִילוּ	פִּחְלוּ	Infinitive.	Thou, fem.	I.
הִתְפַּחְלוּ	הִפְחִילוּ	הִפְחִילוּ	פִּחְלוּ	פִּחְלוּ	נִפְחִילוּ	פִּחְלוּ	Benoni.	They.	You, mas.
הִתְפַּחְלוּ	הִפְחִילוּ	הִפְחִילוּ	פִּחְלוּ	פִּחְלוּ	נִפְחִילוּ	פִּחְלוּ	Pahul.	You, fem.	We.
הִתְפַּחְלוּ	הִפְחִילוּ	הִפְחִילוּ	פִּחְלוּ	פִּחְלוּ	נִפְחִילוּ	פִּחְלוּ		You, mas.	Thou, mas.
הִתְפַּחְלוּ	הִפְחִילוּ	הִפְחִילוּ	פִּחְלוּ	פִּחְלוּ	נִפְחִילוּ	פִּחְלוּ		Thou, fem.	Thou, fem.
הִתְפַּחְלוּ	הִפְחִילוּ	הִפְחִילוּ	פִּחְלוּ	פִּחְלוּ	נִפְחִילוּ	פִּחְלוּ		You, mas.	You, mas.

סָבַב *he surrounded.*

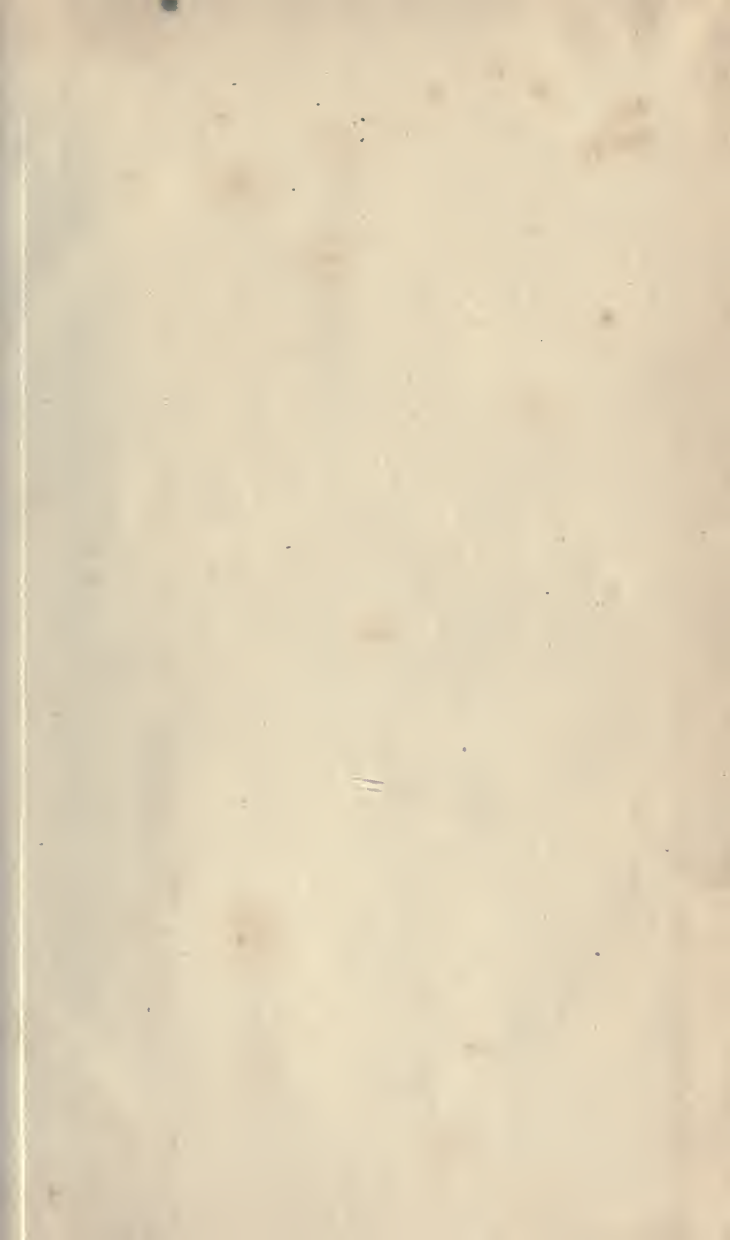
	Abstract.	Preterite.	Imperative.
	Preterite. Imperative Future. Infinitive. Benoni. Pahul.	He. She. Thou, mas. Thou, fem. I. They. You, mas. You, fem. We.	Thou, mas. Thou, fem. You, mas. You, fem.
	Kal.	עָב עָבָה עָבַדְתָּ עָבַדְתָּ עָבַדְתִּי עָבַדְתֶּם עָבַדְתֶּם עָבַדְתֶּם עָבַדְתֶּם	עָב עָבָה עָבַדְתָּ עָבַדְתָּ עָבַדְתִּי עָבַדְתֶּם עָבַדְתֶּם עָבַדְתֶּם עָבַדְתֶּם
	Niphal.	נָעַב נָעָבָה נָעַבְתָּ נָעַבְתָּ נָעַבְתִּי נָעַבְתֶּם נָעַבְתֶּם נָעַבְתֶּם נָעַבְתֶּם	נָעַב נָעָבָה נָעַבְתָּ נָעַבְתָּ נָעַבְתִּי נָעַבְתֶּם נָעַבְתֶּם נָעַבְתֶּם נָעַבְתֶּם
	Pilpel.	סִבֵּב סִבְּבָה סִבְּבַדְתָּ סִבְּבַדְתָּ סִבְּבַדְתִּי סִבְּבַדְתֶּם סִבְּבַדְתֶּם סִבְּבַדְתֶּם סִבְּבַדְתֶּם	סִבֵּב סִבְּבָה סִבְּבַדְתָּ סִבְּבַדְתָּ סִבְּבַדְתִּי סִבְּבַדְתֶּם סִבְּבַדְתֶּם סִבְּבַדְתֶּם סִבְּבַדְתֶּם
	Puhel.	סִבֵּב סִבְּבָה סִבְּבַדְתָּ סִבְּבַדְתָּ סִבְּבַדְתִּי סִבְּבַדְתֶּם סִבְּבַדְתֶּם סִבְּבַדְתֶּם סִבְּבַדְתֶּם	סִבֵּב סִבְּבָה סִבְּבַדְתָּ סִבְּבַדְתָּ סִבְּבַדְתִּי סִבְּבַדְתֶּם סִבְּבַדְתֶּם סִבְּבַדְתֶּם סִבְּבַדְתֶּם
	Hiphil.	הָעַב הָעָבָה הָעַבְתָּ הָעַבְתָּ הָעַבְתִּי הָעַבְתֶּם הָעַבְתֶּם הָעַבְתֶּם הָעַבְתֶּם	הָעַב הָעָבָה הָעַבְתָּ הָעַבְתָּ הָעַבְתִּי הָעַבְתֶּם הָעַבְתֶּם הָעַבְתֶּם הָעַבְתֶּם
	Hophal.	הוּעַב הוּעָבָה הוּעַבְתָּ הוּעַבְתָּ הוּעַבְתִּי הוּעַבְתֶּם הוּעַבְתֶּם הוּעַבְתֶּם הוּעַבְתֶּם	הוּעַב הוּעָבָה הוּעַבְתָּ הוּעַבְתָּ הוּעַבְתִּי הוּעַבְתֶּם הוּעַבְתֶּם הוּעַבְתֶּם הוּעַבְתֶּם
	Hithpahal.	הִסְתַּעַב הִסְתַּעָבָה הִסְתַּעַבְתָּ הִסְתַּעַבְתָּ הִסְתַּעַבְתִּי הִסְתַּעַבְתֶּם הִסְתַּעַבְתֶּם הִסְתַּעַבְתֶּם הִסְתַּעַבְתֶּם	הִסְתַּעַב הִסְתַּעָבָה הִסְתַּעַבְתָּ הִסְתַּעַבְתָּ הִסְתַּעַבְתִּי הִסְתַּעַבְתֶּם הִסְתַּעַבְתֶּם הִסְתַּעַבְתֶּם הִסְתַּעַבְתֶּם

Examples of Verbs with Affixes.

PRETERITE.							
Them.	You.	Us.	Her.	Him.	Thee.	Me.	
לָמַדְתָּם	לָמַדְתֶּם	לָמַדְנוּ	לָמַדְתָּ	לָמַדְתִּי	לָמַדְתְּ	לָמַדְנִי	He.
לָמַדְתָּ	לָמַדְתָּ	לָמַדְתֶּם	לָמַדְתָּ	לָמַדְתִּי	לָמַדְתְּ	לָמַדְנִי	She.
לָמַדְתָּ	לָמַדְתָּ	לָמַדְתֶּם	לָמַדְתָּ	לָמַדְתִּי	לָמַדְתְּ	לָמַדְנִי	Thou.
לָמַדְתָּ	לָמַדְתָּ	לָמַדְתֶּם	לָמַדְתָּ	לָמַדְתִּי	לָמַדְתְּ	לָמַדְנִי	I.
לָמַדְתָּ	לָמַדְתָּ	לָמַדְתֶּם	לָמַדְתָּ	לָמַדְתִּי	לָמַדְתְּ	לָמַדְנִי	They.
לָמַדְתָּ	לָמַדְתָּ	לָמַדְתֶּם	לָמַדְתָּ	לָמַדְתִּי	לָמַדְתְּ	לָמַדְנִי	Ye.
לָמַדְתָּ	לָמַדְתָּ	לָמַדְתֶּם	לָמַדְתָּ	לָמַדְתִּי	לָמַדְתְּ	לָמַדְנִי	We.

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